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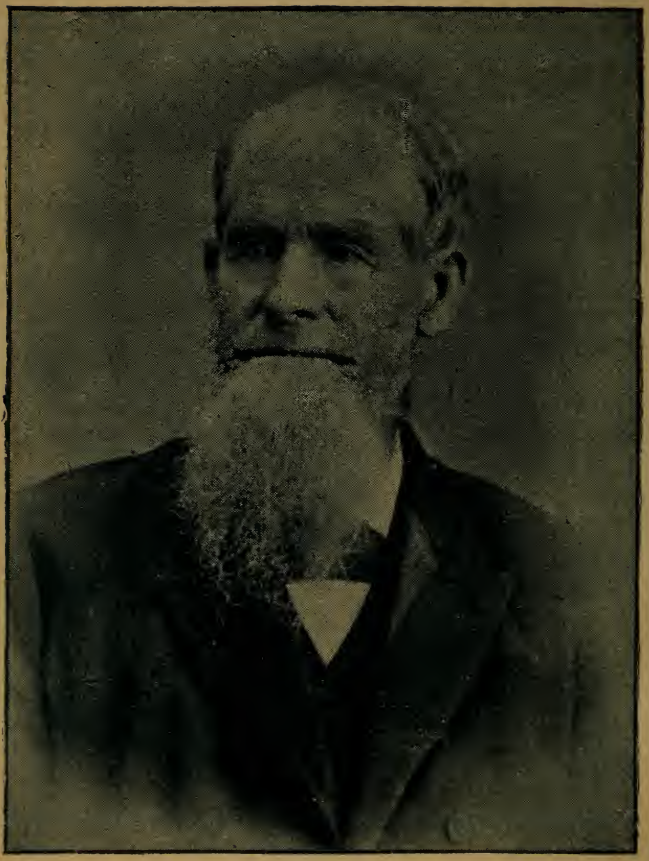

JACOB CASSEL.

MANOLOGY

AND SOULOLOGY.

BEING A TREATISE ON MAN AND AN EXPOSITION OF THE SOUL, EXPLAINING THE CHARACTERISTICS AND COMPOSITION OF THE LATTER AND ITS RELATION TO THE BODY. WITH MUCH OTHER INTERESTING INFORMATION.

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A REQUEST.

Let him who reads this book read it through carefully before criticising the new ideas he finds herein contained. Let him read it first for the purpose of understanding it, and then he will the better be prepared to offer his strictures.

Please read it with the desire to understand it.

THE AUTHOR.

PREFACE.

I have no apology to make for writing this book, but I desire to give my reasons for doing so.

I was over seventy years old before I conceived the notion of attempting a work of this kind; but the fact that no book had yet appeared, so far as I was able to learn, which was devoted to the exposition of the soul and its characteristics and constituent elements, as I understood them, impelled me to undertake this work, for which I was in many respects not fitted. And more especially, because I saw such a general interest manifested in these subjects, on which there were so many erroneous ideas and conflicting opinions. Both the religious and the infidel world have been interested in the investigation of the soul, yet both seemed not to comprehend it. I have listened to arguments and explanations all my life and have read much that has been written on this subject, yet I have found nothing satisfactory. I began to be

interested in this question when a boy not over eighteen years of age. A preacher was asked, in my presence, what the soul is. He replied by saying that he could not give a better answer than was given by a little girl, who said it was her *think*. She meant, of course, her mind. I was astonished at such a reply from a preacher as I supposed everybody, as a matter of course, knew what the soul is. I soon found, however, that no one seemed to know what it is. The infidel world denied its existence entirely. Hume, Gibbon, Voltaire, Tom Pain and Bob Ingersoll all say they have no such thing. On the other hand, the religious world all believe in its existence, but cannot tell what it is. In this last respect the latter are no better than the former, and yet these two parties are combatants on this as well as on many other subjects. I early began to try to solve the problem. I listened to arguments pro and con and read every thing I found written on the subject but I was unable to reach any definite conclusions until I was about sixty years old, when I arrived at what I regard a correct solution of the problem.

I can now assure the infidel that he has a soul and explain to the religionist what it is.

A careful perusal of these pages will fully inform any one on this very difficult but most interesting subject.

This book shows in the most positive terms that Darwinism, and the so called science of evolution is not a science at all. It also shows positively that true science and the Bible, when rightfully understood, do not conflict in the least, as the infidels try to make it appear. Instead it shows that they do harmonize exactly when rightly understood.

It also gives many scientific and logical reasons why the Bible is not better understood than it generally is. It also tells why it is that we do not have a more exact translation of the Bible than we have.

I have written this book with the sincere desire that it will benefit the human family.

JACOB CASSEL.

Boswell, Ind., May 20, 1890.

Manology and Soulology.

Chapter I.

Commencement of a book by Jacob Cassel on Manology. What man is, and what he is composed of, his condition and future destiny, without certain conditions be complied with. Now what man is. To tell what man is, I want to tell what man was made out of. Scripture says that he was formed out of the dust of the earth. Well what was the dust of the earth made out of? You will say out of matter, but I say no; the dust of the earth is matter. What was matter made out of? Some say matter always existed, but I say no. We have no account of matter by man or God until after the separation of light and darkness. God says darkness covered the face of the deep and this darkness by astronomers is called ethereal darkness, and ethereal substance which properly may be called inertia; for there was no motion in all the realms of nature, until God's spirit, motionality moved on the face of the deep, and con-

densed a part of the thicker part of this ethereal darkness and made matter; this ethereal substance is not called matter by any scientist, but God attenuated the thinner part of this darkness and made light, which was called cosmical light; that was before the sun was made to give light. In all the realms of nature there were just two spaces and no more: One where the incorporial substance called ethereal darkness, inertia, existed; existed there before time and was as eternal as God, as far as we know, and it is supposable that it was. For there can be no other idea of it. And that space where this substance exists is called the face of the deep. That ethereal darkness, inertia, incorporial substance fills that space completely; so there was no room for motion within that space until there was some displacement. And, if this be correct, and undoubtedly it is, where is Professor Haecock's complicated motion to come from? Motions of the molecules of the brain and nerves placed together in a most varied form in a manner so as to produce life and mind in moneron where all life and mind come from in the

universe, according to Haecael's theory, by that complicated motion of rubbing together. Since matter of itself has no power of motion within itself. And if it had it could not move without displacement of substance to make a vacuum. For vacuum in space gives room for motion when there is cause for motion. Excuse me for my digression. Now I will speak of the other space, where an incorporial substance of a different kind of a different nature entirely. God, life, mind a spirit substance fills that space and is where God dwells. God with this spirit substance fill that space entirely.

And all those incorporial substances are intelligent and have power. Life gives vitality to all; life, force, power; spirit, motion power, mind controlling power. Life, force; spirit motionality actor; mind controller. And when God saw fit to make the solar system and all things therein the spirit of God moved upon the face of the deep, upon this ethereal darkness and condensed as it went a part of the thicker part and materialized and made corporial substance, called matter. And out

of the thinner part of that etherial darkness he made light, called cosmical light. And that matter is still an inertia, it cannot move itself nor stop itself when moved; and out of that matter God made the solar system, with all its heavenly bodies and our earth. He systemized and systemized and gave these corporial bodies, corporial substance the law of adhesiveness, attraction, repulsion and gravitation. And the spirit motionality motion power of God moved upon it and set it in motion; and it has been in motion ever since. Because it was inertia, had no power within itself, no life, mind or spirit. Right here I want to drop an idea, which I ask you to remember for I shall have use for it, occasionally. The first motion that we have any account of was done by the spirit, the power of motion, motion power, by the spirit of God moving upon the face of the deep. Then the prophets as they were moved by the Holy spirit, we see that the spirit is the moving or motion power. Mind is the controlling power; is the controller. Life is the force power and is the vitalizer and gives vitality to mind and

spirit. There are several kinds of spirits. Good spirits and bad spirits; also animal spirits and human spirits and a personal spirit or called spirit itself. There are said to be three persons in the God head: The Father, Son and Spirit. The Father one person, the Son another person and the Spirit another person, all in the God head. Taking all three persons to make the God head or Deity. And it is the personal spirit itself that gives the motion power to all kinds of spirits, when they are vitalized with life power, and are controlled by mind power. I want to stop right here and speak a little more about this ethereal darkness that I have mentioned and about the solar system. I want to show that some of the greatest modern scientists agree with with my idea of the solar system being made out of ethereal darkness. Mr. Bancroft, the author of "The Foot-prints of Time," one of the greatest modern philosophers and astronomers, says God only consumed one-third part or hardly that much to make the solar system and the other two-third parts remain undisturbed, as far as any body knows. But how Mr. Ban-

croft could tell what portion of this ethereal darkness it took to make the solar system; we may form some idea from the enormous appearance of its size, for the astronomers can not with their largest telescopes explore into it a mile and it must be millions of miles in circumference, according to Bancroft's idea of the immense quantity of it. But he has another data by which he may draw some indefinite conclusions. From the length of time it takes one of the comets after it passes the orbit out of the solar system into the unknown region of space, for it takes this comet a little over five hundred years to make its final revolution. So we see that the diameter of the space must be great. But other scientists who are philosophers and astronomers say the solar system was made out of matter. Well, with my definition and explanation, how matter came they both are right. For the spirit of God moved upon this incorporial substance called ethereal darkness condensed it, materialized, corporialized and made corporial substance, and that substance is called matter. So with my explanation they are both right. Mr. Ban-

croft saying the solar system was made out of ethereal darkness does not conflict with others who say it was made out of matter; for so it was. But it was after this incorporial substance called ethereal darkness was corporialized and made into corporial substance that it was called matter. And out of that matter the solar system was made. So our scientists all agree on that head. Out of this corporial substance the corporial man was made; out of small particles of that matter called in scripture the dust of the earth So out of that substance God made the corporial man, called in scripture the outer man or body, which was inertia; had no power of motion nor any power within itself, only the power of adhesiveness, and God had given it that power. But God had not done for that body yet like he had done for that body—the solar system. When I said God had not done for that body yet I meant that corporial body before he had given it that incorporial substance which is called soul or inner man. For he systemized and systemized and gave that body the law of the power of adhesiveness, gravitation, re

pulsion and attraction. God gave those laws to govern it. And the spirit of God the motion power set it in motion, and it has been in motion ever since. And here you see again that it was the spirit that set it in motion. It has no intelligence of itself. It cannot govern stself, but is governed by those laws God made for it. And it can not do any other way than the way it does do; and it will do that way, I suppose, while time lasts, for it is governed by law, the law which God gave it. But when God organized that corporial body called the outer man he gave it an incorporal substance called soul or inner man; so man is duality, has a double organism; the corporal substance called the body or outer man, and an incorporial substance the soul or inner man. So the inner man and the outer man are combined and are called soul and body; and that is all there is of man.

Now when God made that corporial body, Adam or man, God breathed into his nostrils the breath of life; King James' translation says life, but all Hebrew scholars that I have talked with, and I have talked

with many, says the word *ruack ciyum* is plural and should have been translated lives

And I found that Adam must have had two or more lives long before I knew that the word was improperly translated; or Adam could not have lost life the day he ate of the forbidden fruit, for he lived about nine hundred years afterwards. So he must have had more than one life as the Hebrew word shows. He had divine life, divine connection with God which perpetuated or immortalized his physical body, corporial body

He had another life of a different nature as well as divine life and divine connection with God. When he ate of the forbidden fruit he sinned and lost that divine connection with God; and when he lost that, he lost his real life and had nothing to perpetuate his physical or corporial body. And when that body lost divine connection with God there was nothing in it to keep it imortalized and that body became mortal and had to die; had to lose vitality, the other life and the body returned to dust. But now I want to speak of the life that is

of a different nature altogther from the divine life; though it emenated from God and is as eternal as God, it does not perpetuate or immortalize the physical or corporial body like the divine life. But it gives vitality, force power to the physical, corporial body; also to the incorporial substance called soul; and in fact it is one component part of the soul, and gives vitality to spirit and mind as well as it does to the physical body, and it is called physical life by the most of people, both the learned and unlearned; but I do not know why for life is not physical but is spiritual in its nature for it is eternal and might be called life or vitalizer for it gives vitality to soul and body while they are both together but the other life is called divine life yet both lives are eternal as far as that is concerned. For all life that is in the world emanates from God and is as eternal as God and cannot die or go out of existence, for this spirit substance is the fountain head of all life. There is no life only with God and that which is derived from God out of the spirit substance.

Chapter II.

Right here I want to digress a little from my main subject and ask a few questions of evolutionists and atheists and Prof. Haecaels himself.

Where did these complicated motions come from? For matter itself is inertia, cannot move itself or stop itself when it is moved. So I ask again, where did these complicated motions come from?

Prof. Haecael distinctly tells us time and again that life and mind is nothing but the complicated motion of the molecules of the brain and nerves, placed together in a most varied manner. Prof. Haecael tells us this in his "History of Creation," Vol. 1, page 199 Now I want to ask Prof. Haecael, or any other evolutionist or deist, who is trying to tell how something came into existence out of nothing, absolutely nothing, and that without a cause, since they say there was no life, no mind, no intelligence and no God. I want to ask what produced these complicated motions of the molecules of the brain and nerves, placed together in a

most varied manner without mind or intelligence to do it. Yet Prof. Haecael says all this is accomplished in the most simple of all species of organism, the mollusk or monera whose entire body when completely developed consists of nothing but a semi-fluid, an albunimous lump, and they are organisms of the most importance, for the first origin of life and mind.

Now where does this life and mind come from?

He tells us the first origin is in the monera, and that the monera when fully developed consists of nothing but a semi-fluid, an albuminous lump, so life and mind must have come from nothing. For life and mind comes from the monera which, when fully developed, consists of nothing but a semi-fluid, an albuminous lump. It would be out of the question according to Prof. Haecael's own position; yet he says they are organisms of the utmost importance for the theory of the origin of life and mind.

Yet he tells us the monera has no organism, for he distincty says that this living

animal has neither organs or parts; neither brain or nerves. Then I ask where are the cerebial molecules to be placed together in a most varied manner; yet all this has to be done to produce life and mind in the monera; still they tell us all life and mind originated in the monera; he tells us the monera when fully developed has no organs or parts, brain or nerves.

Yet Prof. Haecael tells us time and again that life and mind is nothing in the world but the complicated motion of the molecules of the brain and nerves placed together in a most varied form. So those complicated motions of the molecules of the brain and nerves placed together in a most varied manner is all those atheistic evolutionists mean, when they speak of life and mind; they only mean those complicated motions of the brain and nerves of the monera. And they distinctly tell us that this living animal has neither organs or parts, brain or nerves; so two nothings must be placed together to produce two somethings, that for convenience may be called life and mind. Prof. Haecael says that life and

mind is nothing in the world but complicated motion of the molecules of the brain and nerves placed together in a most varied manner; so you see he gets two somethings out of two nothings, which would be a scientific impossibility. Yet Prof. Haecael makes very light of the religionists that say that God made the world and all things therein out of nothing; for he says it would be a scientific impossibility, and so it would be, to make something out of nothing which would be equal to taking something from nothing which would be an impossibility. But the Bible does not say God made all things out of nothing; it says God made the things that do appear out of things that did not appear. For all Prof. Haecael makes so very light of the universe or world being made out of nothing and says it is a scientific impossibility even if there was an all wise and all powerful God to do it It is an axiom in logic that you can not get something from nothing, for to takes nothing from nothing, and nothing remaing. So it is contrary to the scientific laws of logic. Prof. Haecael, that great and learned sci-

entific evolutionists one of the most learned and scientific men among the deistic evolutionists is able for the task; as all say of geeting two great somethings out of two great nothings; also of getting two great nothings out of two great somethings, which would certainly be more of a scientific impossibility than for the all wise and all powerful God to make the world out of nothing. But Prof. Haecael is able for the task of doing it, for he tells us how some thing can be made out of nothing and how nothing can come out of something, for he distinctly tells us that mind and life is nothing in the world but the complicated motion of the molecules of the brain and nerves put together in a most varied manner, and that all has to be done in the monera, the small living animal which is without organs or parts, brain or nerves or any such thing as he says. But yet Prof. Haecael tells time and again that life and mind is nothing but complicated motion of the molecules of the brain and nerves placed together in a most varied manner.

When speaking of the monera I want

you to take notice. He says this living animal has neither organs or parts, neither brain or nerves; then I ask where are the cerebial molecules placed together in a most varied manner, by which to keep up these peculiar motions. I ask again how can those complicated motions take place in an animal that has neither organs or parts; and how could the molecules of the brain and nerves be placed together in a most varied manner. Yet he tells us that this little animal has no brain or nerves or any such thing. I ask again how could nothing be placed together in a most varied manner or any other way? And all this has to take place in this little animal called monera that has no organs or parts, brain or nerves. Still he tells us that all life and mind originated and started in this little animal, and all the life and mind that there is in the world evolved from that, and that life and mind was nothing but the complicated motion of the molecules of brain and nerves placed together in a most varied form. Well I will tell you what I think about it. I think it would have to be a very complicated motion to operate on

something that actually was nothing and I think that the brain and nerves would have to be placed together in a most varied way to produce life and mind in the monera where there were no brain or nerves to be placed together in a varied or any other way; so you can not help but see that he gets two somethings out of two nothings and vice versa.

But I declare it is enough to make a man's head swim to try to understand or comprehend a man that does not understand or comprehend himself nor what he is trying to explain. Yet Prof. Haecael is the man, that great so-called scientific evolutionist; he is the man that did not understand himself nor what he was trying to explain, or certainly he would not have stultified himself like he did in making so many absurd contradictory statements in trying to make two of the most important things in the world out of nothing, out of actually nothing; that was to get life and mind out of the brain and nerves of the monera and then stated in the most positive terms that the monera had no brain or nerves, organs or parts. He had better

been like the father of evolutionists, Darwin and admitted that there might have been a God that give life and mind to the monera and all life and mind evolved from that, then he would not have made himself half so ridiculous as he certainly did in trying to make it appear that life came into existence out of nothing. He certainly made himself look a thousand times more ridiculous than the religionist did in saying God made the world and all things out of nothing, for it would look more reasonable for an all-wise and all-powerful God to make the world and all things out of nothing than for all there is of life and mind to come into existence by complicated motion, of the molecules of the brain and nerves placed together in a most varied manner, when there is nothing in the monera to start this complicated motion of the brain and nerves. And there was no intelligence in all the realms of nature to place them together in a most varied manner nor no other way. And worse yet, no brain or nerve to be placed together, for the same man tells us they were without organs or parts. To show you that I have

not been misrepresenting or misquoting his saying, I will give you his history: Prof. Haecael's History of Creation, Vol. 1, pages 185, 186, 187, 199, 330, 332, 334 and 345.

But is certainly one of the strangest things in the world that a man of Prof. Haecael's ability and learning and scien tific research would make so many contradictory state ments to try to do away with the idea of there being and all-wise and all-powerful God, who was able to give life and mind or instinct to all animate beings and did do it for He had it to give without originating it; for life and mind is as eternal as God or any thing else in the realms of nature, and if they are not there is no man or set of men with all their intelligence that can tell of their origin or existence. But it is certain that Prof. Haecael with all his ability and learning has not been able to grasp the true idea of what life and mind is nor their nature or importance or he would certainly not have stultified himself as he did in making so many absurd contradictory statements in trying to make it appear that the origin of

life and mind commenced in the mollusk or monera, the most insignificant animal in the universe and when it was fully developed consisted of nothing but a semi-fluid, an albumious lump. And by complicated motion of the molecules of the brain and nerves is all there is of life and mind.

That is Prof. Haecael's highest conception of life and mind and where it came from; and he and all the other atheistic evolutionists say there is no other mind or life in the universe, only what evolved from these things just spoken of. So you can not help but see that I am correct in saying Prof. Haecael did not understand himself nor what he was trying to explain; and the evolutionists say his theory or system of evolution is a science; and atheistic evolutionists say science and the Bible conflict; that science conflicts with the idea of there being a God. And if their theory or system of evolution is a science, I grant it does conflict with the Bible and with the idea of their being an all wise God. But I deny evolution being a science at all and call for proof. I expect to show by logical argument that it is not a science at all;

for two theories or systems under one head, under the head of evolution that conflict can not be a science or even scientific. So I expect to be able to show that evolutionist has not only two, but three conflicting systems and forms of that doctrine. The theist, atheistic and agnostic doctrines all differing from one another. Darwin holds to the theistic doctrine of their being a God, who gave evolution its first start by a miraculous intervention by infusing or getting life into that small being called mollusk or monera; that was all God did for it, or interfere with it; but let that little creature have its own way and work its own way by natural selection and the survival of the fittest until that little creature that had no organs or parts, brain or nerves and no life until God infused into it life according to the theistic; then letting it alone to have its own way and working its own way until it has worked wonders. It has brought all life that there is in the world only the life that it had to commence with; all life, all mind, all instict; all animals and last of all but not least of all, far the greatest, man.

That is the first system of theistic evolutionists. I say the first for that was Darwin's system and those that believed with him. Then the second class is the religions, theistic evolutionist. Their system is about the same as the first, but after God infused into the little creature life, he takes the supervision of it. And the general principles are entirely different, for all evolution goes on by intelligence and by natural selection and survival of the fittest and the transmutation of species. Always evolving upwards and never downward and never "haphazzard" nor blindly, but is all done by intelligence and a designer; this evolving and transmutating process goes on through all the animal kingdom until it comes to man, and then they falter and say the link to the chain is too long.

There has to be a great leap for a man to be a descendent from the ape or monkey for a man's brain is three or four times as large as the apes or any kind of the monkey race, and therefore the leap would be too great.

The third class of evolution is the atheistic form or system. They say there

is no such thing as life or mind and they try to tell us where life and mind first started and how it started. When I say they, I mean Profs. Heacael and Hucley, for they are in the lead of the atheistic evolution system. They say we are acquainted with the most simple of all organisms, the monera, whose entire body, when fully developed, consists of nothing but a semi-fluid, albumious lump and say they are organisms of the utmost importance for the theory of the first origin of life and mind. Then the first life and mind took place and began in that little thing called monera. And Prof. Haecael tells us it had neither organs or parts, brain or nerves and all there is of life and mind is this complicated motion of the molecules, invisible particles of the brain and nerves placed together in a most varied manner—Prof. Haecael's History of Creation, Vol. 1, page 399. Now Prof. Haecael tells us that is all that is meant by what we call life and mind, those complicated motions of the molecules of the brain and nerves placed together in a most varied manner; yet he distinctly states that this little living

animal has neither organs or parts, brain or nerves or any such thing, but still has life and mental powers. That certainly contradicts his definition of life and mind, being the motion of cerebial molecules of the brain and nerves; thus proving life and mind to be a substance, a something, to be independent of each molecular motion and thereby overturns his own reasoning, his entire materialistic philosophy.

Now suppose all there is of what we call life and mind is this complicated motion of the molecules of brain and nerves of this little animal called monera. Evolutionists tell us all that we call life and mind evolved and was transmutated from that little thing, mollusk or monera, and say all life and mind that there is in the world originated and was begun in that little thing called monera. Prof. Haecael states it was all by complicated motion of the molecules of the brain and nerves of the monera, then says that the monera have not had any organs or parts, brains or nerves; and this by evolutionists is called philosophical reasoning and science. But let us see whether it is science by the

definition of the word. Webster says science is knowledge; a collection of general principles; philosophical knowledge. According to these definitions evolution is not a science for it has no general principles at all; if it has any principles they are specific and not generic or general. Then according to that it is not a science, and further cannot be a science according to philosophical knowledge for they do not reason philosophically at all; they do not reason from cause to effect but get an effect without any cause whatever, and that effect is the complicated motion of the molecules of the brain and nerves in the monera which is without brain or nerves or any such thing. If the effect of com plicated motion can be pr duced on some thing that was nothing without any cause whatever and get something out of nothing which is contrary to sound logic, if that is all philosophical knowledge when proven to be such, then I will grant that evolution is a science and not until then. I grant that Webster does not give as full a definition of science as he might or other scientific men would not be asking the question,

What is science? and answering it themselves, but would point to Webster for the definition.

Herbert Spencer, a very learned scientist, asks what is science, and says that we may only remark that science is only a higher developement of common knowledge. According to his definition in his work, On First Principles, on page 18, evolution is not a science for it is not common knowledge, if knowledge at all; is uncommon. Also Wilford Hall asks the same question, What is science? And says science is nothing in the world but knowledge, that degree of knowledge that forms most reasonable basis for reflection and belief—Wilford Hall in his book, The Problem of Human Life, page 444. Then according to his definition it will not do to be called a science for they say all life and mind that is in the world evolved and was transmutated from the brain and nerve of the monera and then tell us positively that the monera has no such thing as brain and nerves, and that there is no such thing in the world as life and mind, but it is nothing but complicated motion of the mole-

cules of the brain and nerves of the monera and they have no such thing according to evolutionists So I shall let the reader judge whether evolution is a science after taking all these contradictory statements into consideration. I will give one more definition of science and then I am done with the definition.

Prof. Huxley, a very learned infidel scientist, says: When knowledge on any subject grows to be more and more perfect and when it becomes to be so sure and accurate that it is capable of being proven to any person of suitable intelligence, it is called science—his work on Elementary Phisiology, page 11.

Now it is certain that knowledge on evolution has not become so accurate and sure that it is capable of being proven to persons of suitable intelligence, for there are thousands and tens of thousands of that class of people that are intelligent enough to believe any class of facts when the evidence is presented to them in an intelligent and scientific way by those believing it and understanding it themselves, but they do not believe nor do they re-

ceive the so-called science of evolution for it has to be many absurd contradictory statements for them to believe it; so it cannot be a science according to Prof. Huxley's definition of the word. Now I am done with the so-called science of evolutionists, except a few quotations of their own to show that I have not misrepresented them. I want to show according to their own writings that there are three different doctrines taught in their so-called science of evolution by three different classes of thinkers: religious theists, theist and atheists. Dr. McCosh, a religious theist, says we may discern a plan and a purpose, means and ends, the way in which plants and animals are evolved and in the form they take, which evideutly is not by chance, but by intelligence—His reply to Tyndall, pages 15 and 16.

Now this theistic view of evolution is the same as Darwin's to all intents and purposes, only Darwin takes no account of God in the entire system of developement, after the miraculous createment of the first simplest form; while Prof. Asey Gray, a religious theist, in his work called Science

and Religion, claims that every variety of species, one which tends towards its transmutation from one into another species, is produced and matured under the supervision and direction of God's providence. Prof. Asey Gray is regarded by Rev. J. J. Cook as one of the representatives of theistic evolutions of New England. We will now take his statement:

So the difference between pure Darwinism and more theistically expressed revolutionists is not so great as it seemed. Both agreeing in the opinion that species are evolved from species.

You ask me if I maintain that the doctrine of evolution is compatible with Christianity. I am bound to do so.

The inquiry what attitude should we Christian theists present to this form of scientific belief should not be a difficult one to answer. We should not denounce it as atheistical or as practical atheism or as absurd. I am unable to perceive the idea of the evolution from one of life and all from an initial form of life adds any new perplexity to theism, natural science and religion—Pages 64, 80, 83, 106.

This kind of evolution Rev. Joseph Cook calls a theory of evolution, while Huxley's and Hackel's godless plan of development the theory of evolution. Let us now take the testimony of this eminent lecturer and writer:

"I have not criticized. I have even defended the theistic doctrine of evolution. I have endeavored to only show the agnostics forms of that doctrine are violently unscientific."

The position of this lecturer is: Is there a use or an abuse of the theory of evolution? I hold a theory of evolution but not the theory of evolution. What do I mean by the theory of evolution? Precisely what Huxley means when he says in so many words, if the theory of evolution is true the living must have risen from the not living—Lecture on Biology, pages 111 and 184. This is plain and to the point.

Rev. Joseph Cook thus expresses the evolution of the different animal species, on the condition that God controls the law of developement, but he rejects it only when it involves spontaneous generation or the idea of evolving the living from

the not living as taught by Profs. Huxley and Haecael in keeping with this outspoken exceptance of evolution.

Joseph Cook says the question of chief interest of evolution to religious science, is whether the new philosophy (evolution) is to be established in its atheistic, agnostic or theistic form—Lecture on Biology, page 10. Then according to their own writings it is not established as a science and I predict that it never will be.

Now Prof. Haeckel speaks of a being, and I will here give you his own quotation:

"That simple being which came into existence not by supernatural creation but by spontaneous generation out of inorganic matter."—History of Creation, Vol. 1, pagees 48 and 75. Then he goes on and says: "A still greater way, the very greatest of importance to the hypothesis of spontaneous generation are finally the exceedingly remarkable moncra, those creatures we have already so frequently mentioned and which are not only the simplest of all observable organisms but even the simplest of all imaginable organisms.

Through the discovery of these organisms which are of the most utmost importance, supposition of spontaneous generation loses most of its difficulties, for as all traces of organization for all destinction of hetreogenous particles is still wanting in them and all vital phenomena are performed by one and the same homogeneous matter, we can easily imagine their origin by spontaneous generation. The whole body of these most simple of all organisms, a semi-fluid formless and simple of albumen, consists of only one simple chemical combination. Formally when the doctrine of spontaneous generation was advocated it failed at once to obtain adherence on account of the composite structure of the simplest organization then known; it is only since we have discovered the exceeding important monera; it is only since we have become acquainted in them with organizations not any way built up of distinct organs, but which consists solely of a single chemical combination and yet grow, nourish and propogate themselves That this great difficulty has been removed and the hypothesis of spontaneous generation

has gained a degree of probability which entitles it to fill up the gap existing between Kant's cosmogony and Lamark's theory of descent. Only such homogeneous organisms as are yet not differentiated, similar to the inorganic crystals in being homogeneously composed of one single substance could arise by spontaneous generation and could become primeval of all other organisms. We have before this become acquainted with the simplest of all species of organisms in the monera whose entire bodies when completely developed consists of nothing but a semi-fluid, albumious lump; they are organisms which are of the utmost importance for the theory of the first origin of life."

I have given this much of Prof. Haeckel's own quotation to show that I have not been misquoting or misrepresenting him. He said more about the monery, but this is enough to answer my purpose. Haeckel's History of Creation, Vol. 1, pages 185, 187, 199, 303, 332, 334, 344, 345. I have given the volume and pages so that the reader can examine it for himself.

And now I am done with the so called science of evolution. I think I have said enough to show that it is not a science and to show that life and mind could not have originated in the monera or mollusk; that is the reason I made the attack and I think I have accomplished it.

Chapter III.

So now I will return to my general theory on Manology, and get back to my main subject.

Readers you will please excuse me for my digression for getting so far away from my subject, but it did seem necessary that I should do it for there was a very popular and very foolish idea prevailing in the world, that life and mental power originated in the monera, and it was necessary, according to my theory of life and mind, to attack and overthrow and do away with that foolish idea, which I hope I have done.

When God made or formed the corporial man, the first man, Adam, he formed

it out of the dust of the earth which was matter, a corporial substance, and was of the earth earthly and an inertia in itself had no motion in it Had no life, mind or spirit in it. It was formed and built like a tabernacle or house for something to dwell in, and God gave it an occupant by breathing into it the spirit of lives, translated by some the spirit of life, but by others the the spirit of lives. Hebrew scholars translated it like the latter. The Hebrew word oftener means spirit than it does breath and all Hebrew scholars, with whom I have talked, say that the Hebrew word *chayim* is in the plural and should have been translated lives. Alex. Campbell says the Hebrew word *chaiyim* is in the plural and should have been translated, the breath or spirit of lives, and he was a very learned Hebrew scholar. I suppose that the translators who translated it life could not conceive of the idea of Adam having more than one life, so thought it would not do to translate it lives, although the word *chaiyim* was in the plural and should have been translated so.

Adam must have had two lives or he

could not have lost one the day he ate of the forbidden fruit and still retained one; yes, one and but one, and that one staid in Adam's corporial body about nine hundred years; but when Adam's corporial body was so worn out by old age and mutilated and had nothing in it to perpetuate or immortalize it so that it was not a fit house or temple for the soul or inner man to dwell in, the life, mind and spirit motionality, these three which is the soul left that corporial body, and this is called death and that corporial body is corruptible and goes back to its mother earth from whence it came.

Now we have no doubt but what all the human family came from Adam, and yet our corporial substance called our body came from his corporial substance called his body; also get our incorporial substance called our soul from his incorporial substance called his soul.

So you see we are transmutated and came from Adam and are a durality, have a double organism, soul and body; each organism has three component parts; the body has flesh, blood and bone; the

soul has life, mind and spirit, motion power; but Adam had more before he transgressed. He had another life called divine life, divine connection with God. That life was the perpetuator, the immortalizer of the corporial body. But Adam when he sinned lost that divine life and could not transmutate, give it to his posterity, for he had not it to give. So we are all without that divine life, divine spirit or divine connection with God, that would have immortalized and perpetuated our corporial bodies which are now only mortal and corruptible and subject to death, no escape. The soul leaves the body at death, life, mind and spirit leave the corporial body and the body has no spirit in it, and that is called death, the separation of parts which is death.

We do not live long now like Adam and our foreparents did. One reason I suppose is that we violate the laws of health and nature; the physical law, the law of hygiene. Then the circumstances are such that there are a great many more accidents now than then, and greater destruction of our bodies, also there is much more wick-

edness in the world now than there was then and so more murderers and more murdered.

Our corporial body has nothing in in to perpetuate or immortalize it, so whenever our corporial bodies, house or tabernacle where the soul dwells gets so effected, mutilated or destroyed by any of those things just mentioned it is not a fit habitation for our soul's to dwell in, the soul leaves the body, and that is called death, separature of soul and body.

Although the soul is immortal and will exist eternally, it has nothing in it to perpetuate or immortalize anything else. Nothing can do that but divine life, divine connection with God, which gives life and immortality to the corporial body; that connection Adam lost when he ate of the forbidden fruit, lost that life which immortalized and would have kept his corporial body immortalized; but he lost that life and could not give it to his posterity.

Right here I want to make an illustration, not that it will fit in every point to elucidate the whole idea, but enough I think, for you to catch the idea.

Suppose a very wealthy man had a son whom he would give a legacy or an estate so large that the income on the estate would be large enough for his support and the support of all his posterity, it was inexhaustible, and he gave it to his son and his posterity on the condition that his son obeyed him; but his son disobeyed and lost the estate and income thereof. And it was arranged so that he nor his posterity could not have access to it any more, and the children all lost that estate in their father, who through diobedience lost and so did not have it to give to his posterity. But this rich man has another son and he tells the other son if he will obey him he will give the estate ' the other son lost to him for he can give it to whom he will. And this son obeyed to the letter everything the father told him to do and the father says this is my beloved son, hear ye him; and gave him the estate and he can give it to them that obey him. He loved the children that had nothing to live on and pitied them; the rich man loved them and pitied them, and the rich man's wealth was inexhaustible and he gave it to his son and

they wanted the poor children to have enough to live, but they did not want them to have it without they would be obedient children and love one another and love and honor the ones that gave them their living.

Now I want to make the application of the illustration: God was the rich man and the divine life was the estate and Adam the son who was disobedient and lost that estate, divine life, divine connection with God, and ceased to be a son because he had lost that divine connection with God, and Adam's children were not sons of God because they had not that divine connection with God that Adam had before he sinned and lost that connection—divine life—and could not give it to his children. As I have already stated Adam had two lives at first: one may be called vitalizer, the life that gives vitality to the corporial body and to the incorporial substance, spir t and mind, and in fact it is one component of that incorporial substance and altogether is called the soul, and the other life, that which perpetuates and immortalizes our corporial bodies that were made

out of the dust of the earth, is figuratively called the fruit of tree of life in the scriptures; Gen. chapter 3, 22d and 24th verses.

But Adam disobeyed God and did eat of the forbidden fruit and lost that life the day he ate of it as God told him he should and was guarded from getting that life any m re lest he should live forever in disobedience. So now he has not that perpetuating immortalizing principle called life, the spirit of life; Romans, 8th chapter, 2d verse. The spirit of life from God, Revelations, 11th chapter and 11th verse, that he had lost and could not give it to his posterity. So the human family is without that life only as they get a small portion of it by being in Christ, in his body which is the church and he is the head of that body; they only get an earnest of that life; First Corinthians, 15th chapter, 22d verse. So in Christ all shall be made alive, have divine connection with God as all that were in Adam lost divine life, divine connection with God, even so all that are in Christ shall be made alive, shall get that divine life, divine connection with God.

It was a good while before I could get an illustration to illustrate the death in Adam and the life in Christ, but finally I succeeded in getting one by taking it vice versa; as in water all fish live, even so out of water all fish die, because out of water is death to them and in water is their element of life, vital life of course, which is all that they had of life or any fish or animal has. But Christ had divine life, divine spirit, the perpetuator, immortalizer, divine connection with God.

God tells Adam that he might eat of all the trees of the garden but one and of that he must not eat; for if he did, the day he ate thereof he should surely die. And he ate and that day he did die. He lost divine life, divine spirit, the perpetuator, the immortalizer, divine connection with God, which would have kept his corporial body immortalized. But Adam disobeyed and ceased to have that divine connection, and ceased to be a son.

Adam was an alienator, he alienated himself from God by disobedience to Him, and had now lost his heirship, his sonship, and all that would have immortalized his

corporial body, and could not give any of these things just mentioned to his posterity, having lost them all and did not have them to give. And we are all in the same fix that Adam was after he transgressed; all in that sinfull condition, all without that life that would have immortalized or perpetuated our corpo ial bodies.

Adam did not the day he ate that forbidden fruit lose that life that I call the vitalizer, the life that gave vitality to his corporial body and also to his incorporial spirit substance, spirit and mind. But in fact life is the vitalizer. The function of life is one component part of the incorporial spirit substance, called soul; for life, mind and spirit is the soul which is the incorporial part of man. Flesh, blood and bone are the three component corporial parts of man. As I have said before man is a duality, has a double organism, soul, and body or inner man and outer man, and has six component parts. The three corporial parts are flesh, blood and bones; the three incorporial parts are life, spirit and mind. Right here we come to a nice point in scripture found in First Corin-

thians, 15th chapter, 42d to the 50th verses. This scripture is not understood by very many if it is by any very well; and whether I understand it well or not I will try to explain it some in my own way.

Paul in speaking about the resurection, says: It is sown, or buried a natural corporial body; but raised an incorporial spiritual body, so there is a corporial natural body and a spiritual, incorporial body, as it is written. The first man, last Adam, was made quickening spirit, to quicken, make alive the first man Adam, that he might have a soul in him and would be a living soul. Howbeit that was not first which is spiritual, incorporial, but that which is natural, corporial, and afterwards that which is spiritual, incorporial. The first man is of the earth earthy, coporial; the second man is the Lord from heaven, incorporial spirit substance, inner man or soul. As is the earthy, such are they that are earthy, corporial, and as is the heavenly such are they that are heavenly, incoporial spirit substance. And as we have borne the image of the earthy, corporial substance, we shall bear the image of

the heavenly; the incorporial spirit substance.

The reason I mention corporial and incorporial substance so often is because I want, if possible, to get it before the mind that there is nothing that is a thing but what is a substance, either corporial or incorporial; in fact there are two incorporial substances, both of which always existed from before all time: one an etherial, the other a spirit substance; neither had no commencement as far as we can have any idea of; in fact it is most reasonable to suppose that they always existed, and in fact etherial substance is what all corporial substance is made out of; this substance was and is called etherial darkness and is an inertia.

Mr. Bancroft, the great author of "The Footprints of Time," says that it only took about one-third part of this etherial substance, or hardly that much to make the solar system and all things therein. And when God saw fit to make the solar system His spirit, motion power moved upon the face of the deep, upon an incorporial substance and condensed, materialized and

made matter, and that matter is called corporial substance by most of the learned.

Then we see that corporial substance was made out of an incorporial substance, etherial darkness, etherial substance.

Mr. Bancroft, a very learned philosopher and astronomer, says that space where incorporial substance exists is called etherial darkness; and where it exists in scripture, is called the face of the deep. Then there is another incorporial substance of a different nature altogether, for it is a spirit substance and cannot be condensed; and the space, where it exists in the scripture, is called heaven; a spirit substance is life, mind, spirit, and God with all his atttibutes, and that incorporial spirit substance fills the space that is called heaven.

I want now to speak a little more about the two bodies mentioned in First Corinthians, 15th chapter, and the latter part of the 44th verse; one a natural body and one a spiritual body. The natural body I call corporial body, because it was formed out of the dust of the earth, and everything made out of matter is a corpor-

ial substance, for matter is a corporial substance. There is a spiritual substance which is corporial. All spirituous liquors are corporial substance; such as alcohal, terpentine and other spirituous liquors, all are corporial substances.

The other body is a spirit body, a heavenly body, and that body I call incorporial, for all spirit substances are incorporial that are heavenly. I want to keep this idea before the mind for a purpose.

Now in the First Corinthians, 15th chapter and 45th verse, while Paul was talking about these two bodies, the natural body and the spirit body, he says, so it is written: "The first man, Adam, was made a living soul and the last Adam was made a quickening spirit." The first man Adam was formed out of the dust of the ground and the last thing was a quickening spirit to quicken together those two bodies that I have just been speaking about; that Paul called natural and incorporial bodies; the reason I call the natural body corporial and the spirit body incorporial was because I wanted to get before your minds more vividly that which is generally called

natural, is of the earth, and is earthy, and is matter and all matter is corporial substance. In the 46th verse of the same chapter, Paul says:

"Howbeit that was not first which is spiritual (incorporial) but that which is natural (corporial) and afterwards that which was spiritual (incorporial, heavenly).

The first man is of the earth earthy, formed out of the dust of the earth which is corporial; the first man's corporial body was made out of matter, nothing in the world but matter. Matter of itself is inertia; perfect inertia cannot move itself or stop itself when it is moved. So the first man, Adam, whose corporial body was made out of matter was an inertia and had no motion power in it, no life, mind or spirit in it, but just had a corporial substance which was matter and in the main was just like a person when dead, without the power of motion.

The 47th verse of the same chapter, "The first man is of the earth earthy, (a corporial substance) and is without life, mind or spirit; but the second man is the Lord from heaven" (an incorporial

substance). In the 48th verse, same chapter, "As *is* the earthy, such *are* they also that are earthy (corporial) and as *is* the heavenly, such *are* they also that are heavenly" (incorporial).

All heavenly things, all spiritual things are incorporial substances and are called spiritual; and all things made of the earth or out of the earth is earth is earthy, and is called matter, which is a corporial substance and is called a natural or an earthy body, or an earthy house, or tabernacle, or first man; for he is of the earth earthy.

The second man is the Lord from heaven. As is the earthy, such are they that are earthy; and as is heavenly, such are they that are heavenly.

And now I want to speak of the first man who was of the earth and was like the the earth, nothing but matter and had no life or mind or spirit in him; but the second man is the Lord from heaven, and as is the heavenly such are they also that are heavenly, and are like heavenly things, are incorporial and are spiritual in their nature. Lord means nobleman, master and ruler. Now the Lord from heaven must

have had or been composed of life, mind and spirit or He could not have been nobleman, master and ruler, and He was ruler over the first man Adam, and was called the outer man—Second Corinthians, 4th chapter, 16th verse, is called the body, house or tabernacle. When God got this tabernacle or house completed He gave it an occupant, the Lord from heaven, which was the second man which was to dwell in that body, house or tabernacle, and is called the inner man. Ephesians, 3rd chapter, 16th verse, or soul and the last thing was called a quickening spirit, and it quickened the outer man and the inner man together; and as the inner man has life, and the two being quickened together, the outer man has life, spirit and mind.

As I have said before the first man, Adam, was formed out of the dust of the earth and was matter, hence a corporial substance, and had no life, mind or spirit; so of course no soul, but after he was quickened with the inner man or soul which was composed of life, mind and spirit, and when the outer man and inner man

were quickened together the outer man, Adam, the corporial body had life, mind and spirit, and of course had a soul because the soul dwelt in it, that body Adam. That man Adam was said to have been made a living soul because it had been made to have a living soul in it. But now when we speak of those two substances that had been quickened together, we call one a corporial substance, which is matter, the first man who was made out of the earth; and the other substance is a spirit substance, First Corinthians, 15th chapter, 47th verse, is the second man and is called the Lord from heaven, and is heavenly.

The corporial substance is called the outer man and the incorporial substance is called the inner man or soul.

The Lord from heaven, as I have said before, Lord means nobleman, master and ruler; the inner man then is the nobleman and is of high rank and ranks with heavenly things and is from heaven and is master or ruler over the other man, called the house or tabernacle where He dwells, and is Lord and master over the earth and all that are therein.

Let us have some proof: When God made man He said let us make man in our own image, after our own likeness and let them have dominion over the fishes of the sea and over the fowls of the air and over the cattle and over all the earth and over every creeping thing that creeps upon the earth—Genesis, 1st chapter, 26th verse.

So God created man in his own image, the image of God, male and female, and blessed them. And God said unto them, be fruitful and multiply and replenish the earth and subdue it; and we are subduing it now in the most gigantic way; have dominion over the fishes of the sea, the fowls of the air and over every living thing that moves upon the earth—the 27th verse of the same chapter. Now when God had made Adam, a man of earth, of a reddish tint, the meaning of the word Adam is a man of the earth of a reddish tint, that is what bible scholars say is the definition of it, which was the first man—First Corinthians, 15th chapter, 46th verse.

Paul says: "Howbeit that *was* not first which is spiritual but that which is natural (earthly) and afterwards that which is

spiritual" (heavenly). When I say heavenly, I do not mean the starry heavens, the upper firmament, but I mean something of a heavenly nature, of a spiritual nature, an incorporial substance, the inner man or soul, which means the same thing, only has two different names, the inner man or soul. The soul or inner man is composed of life, mind and spirit, which is incorporial substance, heavenly and spiritual in its nature. And this is what is called second man and is the Lord from heaven. Some think it means Christ, but I think not, for several reasons. First, Paul was speaking of the resurrection of the dead and could not have been speaking of Christ for Christ never saw corruption; "They were sown in corruption and raised in incorruption"—Psalms, 16th chapter, 10th verse. "Thou wilt not leave my soul in hell nor suffer thy holy one to see corruption." In Psalms 49th chapter, 9th verse, it says: "That He should live forever and not see corruption;" and in Acts 2nd chapter, 27th verse, "Neither wilt thou see thine holy one to see corruption." One more place to show that Christ never

saw corruption and I am done with that proof. In the 13th chapter, 35th verse of another Psalm: "Thou shalt not suffer thine holy one to see corruption." Now these are some of the sayings of the patriarch David, not speaking of himself as some might suppose, but speaking as a prophet, prophesying concerning Christ. You will find that Peter, the apostle, defines it that way in the second chapter of Acts of the Apostles, and also in the 13th chapter, 26th and 27th verses of the same book.

Now for some more proof that Paul was not speaking of Christ, for he, Paul, says it was sown, buried, in weakness: the 15th chapter of First Corinthians, the latter part of the 43rd verse. In John, 10th chapter, 18th verse, Christ speaks of His death, says: "No man taketh it from me, but I have power to lay it down myself and I have power to take it again." So it could not have been Christ that Paul was speaking about being sown or buried in weakness since Christ had power to lay it down and take it up again. Then Paul says there is a natural body and there is a spirit-

ual body; and so it is written, the first Adam.

Learned men say Adam means a man of earth or an earthy man. Paul gives that idea in this connection; so the first man a man of earth, an earthy man, First Corinthians, 15th chapter, 47th verse: "Man was made a living soul, the last thing a quickening spirit." I have explained this heretofore. I want to get back to where I was giving my reasons why Paul was not speaking of Christ when he was speaking of the resurrection of the dead. It was sown a natural body but was raised a spiritual body, for there is a spiritual and there is a natural body.

Now Paul must have meant when he said sown a natural body and raised a spiritual body, when he said natural he must have meant a body which had no life in it, for in fact we do not sow or bury a body that has life in it. It was like the first man Adam's body was before God breathed the breath of lives into him; and one of those lives had spirit and mind connected with it and was called inner man or soul.

Now the first body or the first man is of the earth earthly, and may be called the natural body or natural man that Paul was talking about, for he was speaking of a natural body and a spiritual body; but Paul said: "Howbeit that was not first which was spiritual but that which was natural." Please take particular notice that the natural body was first and afterwards that which is spiritual. The spiritual body then comes after the natural body has been made. The natural body, the man of earth, was first so we will see. In First Corinthians, 15th chapter, 47th verse: "The first man is of the earth earthy; the second man is the Lord from heaven." Paul had been talking about two bodies and called one a natural body and the other a spiritual body. Now in First Corinthians, 15th chapter, 46th verse, he says: "The natural body was first and afterwards that which is spiritual; then the first man's body was a natural body because it was made out of the earth and was earthy, and had no life and was like them that was sown or buried that Paul had been talking about being a natural body and that which

was natural being first and that which was afterwards being spiritual.

Right here I want to make a remark. Almost every thing that is of the earth and earthly, corporial, is called natural, and almost everything that is incorporial, heavenly, is called supernatural and spiritual in their nature.

We have been showing that the first man was of the earth and had a corporial body, and it was called a natural body on account of its being corporial and of the earth.

Now we will speak of the second man or body which is incorporial, heavenly, spiritual in its nature. Paul in First Corinthians, 15th chapter, 47th verse, says: "The first man is of the earth earthy; the second man is the Lord from heaven." And in the 48th verse, "As is the earthy, such are they also that are earthy, and as is the heavenly such are they also that are heavenly." I want to drop this for the present but will take it up again in its proper place. Now I shall speak of where it speaks of the last Adam, for the most of people, when it is said last

Adam think it means Christ; but let it mean what it might, it certainly did not mean Christ for several reasons. Christ could not have been said to have been last as a spiritual man or body in any sense whatever, for it is said in the first chapter of John when speaking of Christ, "In the beginning He was with God." In the 3rd verse: "All things were made by Him and without Him not anything made that was made." In John, 17th chapter, 24th verse, Christ says to His father, "Thou lovest me before the foundation of the world." John, 17th chapter, 5th verse, Jesus says. "Now, O Father, glorify thou me with thine own self with the glory I had with Thee before the world was." He then, according to that, could not have been the last being or last person. He could not have been called last Adam in the sense that the first man was called Adam, for he was called Adam because he was made out of the earth. The word Adam meaning a man made out of earth or an earthy man. A man's body made out of earth and nothing else; no life, mind or spirit in it. That is the meaning of the

word Adam. So the last Adam, let it mean what it would, could not have meant Christ for he was never Adam in any sense of these things just mentioned; for he never was simply a man of earth, an earthy man, a man's body without life, mind or spirit; nor ever was said to have been made a living soul like the first Adam was. In fact, Christ was never said to be made at all as a man, a human being, a human body, a corporial body or as an incorporial body, a spiritual body or a spiritual being. But the first man, Adam, was made out of the earth, made a living soul, made to have a living soul in him; that was the first Adam, so Christ was not like the first Adam in any sense whatever; and what was said to have been the last Adam was said to have been made a quickening spirit. As I have said before, Christ was never said to have been made in any sense whatever as a natural body, or as a spiritual body, or as a spiritual being. He was made, placed into office, made a high priest, mediator, advocate and king. So Christ was not Adam in any sense whatever; neither first, nor last

Adam. I am now ready to take up the subject I dropped. I was speaking about the spiritual body that came after the natural body, the second man, the Lord from heaven. A great many think Paul meant Christ when he said the second man, the Lord from Heaven, but I think not, for Christ could not have been said to have been second man in any sense whatever. Let us see. In John 1st chapter, 2d verse, when speaking of Christ it says: "The same was in the beginning with God." Also in the 3d verse, same chapter, he says "All things were made by Him, and without Him there was not anything made that was made." John 17th chapter, 5th verse: "And now, O, Father glorify thou me with thine own self with the glory that I had with Thee before the world was." The same chapter, 24th verse: "That they may behold my glory which thou hast given me, for thou lovest me before the foundation of the world." With all these evidences before us Christ could not have been the second man. You might ask, might he not have been the second earthly man?

But I answer no, for Cain was the second earthly man; so Christ could not have been called second man in any sense whatever. Christ then was not the Lord from heaven that Paul was talking about, for he says the first man is of the earth earthly; but, the second man is the Lord from heaven. Well, was not Christ, Lord? Yes. Was he not from heaven? Yes. And was he not the Lord from heaven? Yes, but he was not the second man that was the Lord from heaven, that Paul had been talking about. Paul had been talking about two bodies; one a natural body, the other a spiritual body The natural body I call corporial body; the spiritual, an incorporial body. I still do this for a purpose, perhaps you will see before I get through. Paul had been talking about the resurrection of the dead; he says they were sown, buried a natural (or corporial) body, raised a spiritual (an incorporial) substance; they were buried a corporial substance, just a body of matter without life, mind, or spirit; without a soul, for they are all incorporial substances and can not be buried, but when that body of mat-

ter (that corporial substance) is raised, it is a spiritual body (incorporial substance.) Then Paul remarks "It is sown a natural body and raised a spiritual body." Then he says "there is a natural body and there is a spiritual body;" and so as it is written, there are two bodies; one is a natural, the other a spiritual body. The natural body had no life, mind, or spirit, in it; had no spiritual body in it, but Paul bases his whole argument upon the resurrection of the dead upon the fact that there is a spiritual body, at present; and Paul says this in the present tense, that there is a natural body and there is a spiritual body, and says it is sown, buried—a natural body; then when that body was buried it had nothing supernatural about it, but when it was raised, it was supernatural, had a spiritual body, life, mind and spirit; then that corporial body will be called a spiritual body, because it had a spiritual body in it; like Adam's body was called a living soul, because it had a living soul in it, and then that corporial body was a live body. The natural body, which is buried, is raised and then united with the spiritual

body, and then the whole is called a spiritual body. Then Paul, for proof of there being two such bodies, a natural and a spiritual one, says: "The first man, Adam, was made a living soul, made to have a living soul, a spiritual body." *To have* should have been put in by the translators in italic letters, to show that it was put in; and it is translated that way by some translators, for it harmonizes then with all other parts of scripture, which I expect to show before I get through. I, of course, have put in a great many of my own words mixed with scripture, but they will harmonize with all parts of scripture. I do this for the purpose of getting my ideas clear to the mind of the reader

Chapter IV.

Adam, as I have already explained, is a man of the earth, or an earthy man; he was called that because his body was made or formed out of the dust of the earth and was a corporial substance, as I have also stated before this. All corporial substances may be, or are called natural, be-

cause they can be observed either by natural observation or produced observation; and that is Lord Bacon's way of learning natural things or the laws of nature. The natural body that I have been speaking of, was Adam's, the outer man or outer body, a corporial substance. But, now we want to talk something more about the spiritual body, for as we have said before, it is of a different nature altogether; it is of a heavenly nature, in fact, it is from heaven. I want you to take particular notice: when Paul was speaking of the two bodies he did not say there was or will be, but there is, present tense, a natural body and there *is* a spiritual body. Some think there will be no spiritual body until the resurrection of the dead, but Paul speaks in the present tense, and says there *is*, which means now, that there is now a spiritual body. But, now we want to find out as near as we can, what that spiritual body is and of what it is composed. It is not hard to tell what the first man or first body, the natural man or natural body was, for we are told it was formed and made out of the dust of the earth, and is called the outer

man or body, tabernacle or house and was made for the inner man, called soul, to dwell in; and the soul is called the spiritual body, the spiritual man or second man, which is the Lord from heaven, all meaning the same thing, but expressed in different words; perhaps used that way to make it clearer what was meant by a spiritual body. We will try to explain a little further what it is. A body is two or more things embodied or placed together so as to form a body; as our bodies, which have three things placed together, as physiologists tell us have three component parts, which are flesh, blood and bone, which taken together, form the body corporial or natural body, outer body or outer man. So we may and do call it a natural body; the same we might speak of a house, three things placed together—walnut, poplar and oak—all of which are wood; then the main part of that house is wood, the body of that house is wood. Then we may say the house has a wooden body, is a wooden house. Then we might ask what that wooden house is composed of? We would answer of oak, poplar and walnut.

The same way we might ask what our bodies are composed of? And we would answer flesh, blood and bone, a corporial substance. So it is with our spiritual bodies, two or more things placed together of spirit substance to form a body and may be and is called a spiritual body; any two or more having the nature of a spirit substance and are heavenly, an incorporial substance and can not be seen. In Second Corinthians 4th chapter, 18th verse, Paul says "The things that are seen are temporal, but things that are not seen are eternal." Then they are called spiritual which are not seen, and when two or more substances are embodied or placed together in shape, so as to form a body, it is called spiritual, a spiritual body; but, sometimes then it is just called spiritual, like it was when Paul was talking about the natural body and the spiritual body in First Corinthians, 15th chapter, 46th verse. Paul says "How be it that was not first which was spiritual, but that which was natural; and afterwards that which was spiritual." That would be the same as to say that the first man or body was

not spiritual, but that which was natural, man or body; then afterwards that which is a spiritual body or man.

Right here I want to explain again and I want you to bear it in mind for I shall have use for it occasionally. That is, when speaking of a human being in scripture, man or body are synonymous when used in scripture about a human being. I think we have explained what is meant by a spiritual body or a spiritual man so plainly you cannot help but understand it; also what is meant by a natural body or natural man, that is in scriptures. Well, we promised to tell what the natural body or man was composed of; also what the spiritual body or man was composed of. We partially told when we were explaining what the spiritual body was, but now will explain more fully what they both are composed of in a scriptural sense. One reason why I explain both together is because Paul speaks of them in that way in First Corinthians, 15th chapter, 17th, verse, when he says: "The first man is of the earth earthy;" then is of an earthy nature and is a corporial substance, is the outer

man and can be seen. "The things that are seen are temporial, but the things that are not seen are eternal." Second Corithians, 4th chapter, 18th verse. Then, "the second man is the Lord from heaven" and then says, "As is the earthy, such are they that are earthy, and as is the heavenly such are they also that are heavenly." The second man was the Lord from heaven, therefore was heavenly and could not be seen; therefore was eternal. That is what our great ancient philosophers and linguists say about the soul. They say it is immaterial and immortal and eternal.

The body: There are two bodies, one a natural body, a corporial substance and a temporial one, which can be seen; the other a spiritual body, incorporial substance, and can not be seen and is eternal.

Right here I want to digress a little, and not much either. I want to give what ancient philosophers give about things being immortal and eternal. Pythogarus, one of the most ancient and greatest philosophers, who spent twenty-five years in Italy in search of knowledge, and in fact was the first to give currency to the name

philosophy, says the soul is immortal, eternal; because it is immaterial, or as I say, incorporial. Socrates, one of his pupils, says the soul is immortal, eternal, because it emanated from God and from heaven. Then another great ancient philosopher, Plato, says the soul is immortal, because it is immaterial and emanated from heaven. So these three great philosophers agree about the soul being an immortal, eternal substance. You will find what I say about them in "Goldsmith's History of Greece." They made use of the words material and immaterial, to mean the same thing that I do when I say corporial and incorporial. They say the soul is immortal, eternal, because it is an immaterial substance. Socrates and Plato both agree that the soul emanated from God. Then the soul was something which emanated from God, and if it was a something, it must have been a substance, for there could not be a something without there being a substance and *vice versa*.

Now I will show why I chose the words corporial and incoporial in the place of the words material and immaterial. They are

too vague, do not convey the idea I want to convey accurately and definitely enough to suit me, for they do not always convey the idea that I want to convey. The idea of there being a something and that something being a substance. It is true they are used to mean that sometimes and by a great many people and also by the ancient philosophers, but they are not always used to mean that for sometimes the same words are used to mean action, which is not a substance at all. For instance, "It is immaterial what way you do it," and "It is not material what way you do it, so you do it." "It makes no material difference," and "it makes a material difference." Then the word immaterial conveys the idea to some that the word immaterial means nothing and to others something that is nothing; but that is a moral impossibility for something to be nothing and for nothing to be something. Yet the word immaterial is used to convey that idea. The words corporial and incorporial give the idea accurately and definitely that I want to convey, that there is a something and that something is a sub-

stance, an incorporial substance; an incorporial substance is a substance that has not been condensed, materialized or corporialized; a corporial substance is a substance that has been condensed, materialized, corporialized and made into matter and can be seen and is temporal and is called natural. The word corporial always means a corporial substance and nothing else; the word incorporial always means an incorporial substance and nothing else. They give that idea so accurately and so definitely they can not be used to any advantage to mean anything else; that is the reason I selected the words so I could convey my ideas correctly and without particular trouble There are three great general substances. The first substance that I shall speak of is a substance that had been condensed, materialized and made into matter and that matter is a corporial substance, has been corporialized out of an etherial substance called by philosophers and astronomers etherial darkness Mr. Bancroft says it only took about one-third of that etherial darkness or substance to make the solar system and all things pertaining thereto.

As I have explained before, other astronmers say the solar system was made out of matter, and so it was, but it was after this etherial darkness. etherial substance a part of it was condensed, materialized and corporialized and made into matter. Then according to Mr. Bancroft's statement there are two-thirds of that etherial substance, or a little more, that has not been disturbed, as far as we know. Then as far as we know this etherial substance has never been corporialized and is an etherial incorporial substance. Now we have been speaking of two great substances, one a corporial substance an the other an incorporial, etherial substance. We call it incorporial substance because it was not nor had not been corporialized; the other a corporial substance because it had been made and corporialized out of an etherial substance. I think I have gotten it clear to the mind what two of the great substances are. Now I want to speak of the other great substance which is different altogether from the other two, although it may be and is called an incorporial substance, because it is not corporialized and

can not be, because it is the spirit substance and is immortal, eternal and can not be changed because it is a heavenly substance and belongs to the space where God dwells. Now I hope you understand what I meant by the third great substence. Next I want to speak of man. Man is a duality, as I have said before, has a double organization, soul and body, inner man and outer man, and is a compound being; has six component parts, three of which are corporial and three incorporial substances. But physiologists say man has but three component parts, which are flesh, blood and bone; and Manology says man has six component parts, so there seems to be a confliction; two theories which conflict cannot both be science, they may not either of them be a science, but they both cannot be because one or the other is false. But physiology and Manology do not conflict when we understand them both. Physiologists mean the physical man or physical body; the same thing Manologists call the outer man or outer body, which is a corporial substance and has three component parts, each part being a corporial

substance. So the physical man or body and the outer man or body mean the same thing exactly and have but three component parts, no more and no less; that is what Manology says. So Manology and physiology do not conflict on that head but agree exactly. Manology says that man is a duality, that is has a double organism. We have only been speaking of the one organism which we call the outer organism, which we call outer man or outer body and they call physical man or body, the same thing which is a corporial substance, and was formed out of the dust of the earth, which is a corporial substance and is matter and may be and is called physical in its nature, although I hardly know why it is understood that way, but as it is called that by the most of people we will submit to it. Yet we can explain ourselves easier by saying it is corporial in its nature, being made out of a corporial substance, which is matter. But, now we understand each other on that, though we use different terms to express the same idea. Then we agree that man's body is a compound, a

corporial substance, or, as a great many call it, a physical substance. That organic structure that we have just been talking about has three component parts, which are flesh, blood and bone. But the whole man is a duality, has a double organism, and, as we have been speaking of only the one organic structure, we will now speak of the other organic structure, for there are two such structures—since man is a duality, has a double organism. It is different altogether from the other, for it is an incorporial substance and is a spiritual substance, spiritual in its nature. It has just three component parts, and no more nor no less. Right here, I want to make a remark that I should have made before now to get the idea more definite and clear to the mind about the six component parts of man. Physiologists should have said the three component parts of the physical part of man are flesh, blood and bone; Manologists should have said the corporial part of man has three component parts, which are flesh, blood and bone. Man, the whole man is a duality, has a double organism, has an

organic structure that is not physical or corporial, but is incorporial and is a spirit substance, spiritual in its nature. The word physical and the word corporial when applied to the human body in a general way, has the same meaning. But now I want to speak about that organic structure, which is an incorporial substance and spiritual in its nature, because it is a spirit substance. Now I want to tell what that organic structure is and what it is composed of. Well, to do that I must be a Soulologist. Well, I was that, or claimed to be, before I was a Manologist; but I found to be a good Soulologist, I must be a Manologist, and to be a good Manologist, I must be a Soulologist, for I found man—that is, the whole man—had a double organism; then of course he had two organic structures, and we found that one of those organic structures was a corporial body called physical body—was made out of a corporial substance, said to have been formed out of the dust of the earth—which is matter and was a compound, had three component parts, flesh, blood and bone, each a corporial sub-

stance; and Paul calls it a natural body, First Corintians, 15th chapter, 44th verse. In Second Corinthians, 5th chapter, 6th verse, Paul says: "At home in the body we are absent from the Lord." Same chapter, 8th verse, "Absent from the body and present with the Lord." Then in Second Corinthians, 12th chapter, 2d and 3d verses, Paul says: "I knew a man in Christ above fourteen years ago; whether in the body, I can not tell, or whether out of the body I can not tell. God knoweth." And 4th verse, "How he was caught up into paradise and heard unspeakable words." I have shown some seven or eight places where Paul speaks of the body and they all mean the same corporial, natural body, that Paul spake of in First Corinthians, 15th chapter, 44th verse. Paul, no doubt, called it natural body because it was a corporial body and could be seen; he was contrasting it with the supernatural body, a spiritual body, an incoporial substance that can not be seen and is called the inner man, Ephesians, 3d chapter, 16th verse. Second Corinthians, 4th chapter, 18th verse: "Things that are

seen are temporal; things that can not be seen are eternal," Then Paul speaks of a body six times; then he speaks of something called man that could be in that body or could be out of that body, and he says, "Whether it was in the body or out of the body he could not tell; God knoweth." S cond Corinthians, 4th chapter, 16th verse: "Though our outward man perish, the inner man is renewed day by day." Here Paul speaks of an outer man and an inner man, and the outer man seems to be the place where the inner man dwells; the outer man or body might perish while the inner man or soul would live. I have no doubt but what Paul had reference to the inner man when he said "I knew a man whether in the body or out of the body;" the body there, was the outer man, but the man there spoken of was the inner man, who could be in the body or out of the body because the inner man is an incorporial spirit substance, while the body or outer man is a corporial substance, and so the two can dwell together: one of them being an incorporial organic structure, the other one

being a corporial organic structure. According to that, man has two organic structures and must of course have a double organism. Before I go any further I want to give the different names that are scriptural names which this same organic structure goes by; they all, or nearly all, mean the same thing, which means something for something else to dwell in. It is called a natural body. Paul says he could be at home in that body called the outer man, which signifies an inner man, and a building, a house, a tabernacle, and a temple, and perhaps other names, but this is enough for my purpose at present to show that they all give the same idea. Now this corporial structure that I have been talking about has just three component parts, which are flesh, blood and bone. We will now finish up what we commenced further back and did not finish. We were speaking about the incorporial organic structure. We want to give its scriptural names to show that they all mean about the same thing. They all mean that something that dwells in that corporial organic structure that we have

been speaking about. It is called a spiritual body, it is called the inner man, the second man, the Lord from heaven and the soul; all meaning that same incorporial organic structure that has three component parts, which are each an incoporial spirit substance, and are life, mind and spirit motionality. So man, the whole man is a duality, has a double organism and has six component parts; the outer man or body has three, which are flesh, blood and bone; the inner man, the Lord from heaven, which is the soul has three, which are life, mind and spirit, motionality. And each part has its own office or function to fill. I will give a little sketch of the outline of what each part has to perform. The bone has to hold the body in shape. The flesh, its office or function, is to give body and symmetry to the bones and to hold the whole organic structure together; and to form avenues, aqueducts and canals and to give free passage to every part of the organic structure, so the blood can perform its functions and pass through every part and to the very extreme part of that corporial organic structure, and as a vehi-

cle, carries with it life which is the vitalizer that gives vitality to both organic structures, though in fact it is one of the component parts of the organic structure and gives vitality to mind and spirit, motionality, as well as it does to flesh, blood and bone. Life is what gives energy, force; it is the forcer, is the force power and gives the power of endurance and vitality. And this life is what I shall call the vitalizer, the life that gives vitality; but there is another life that Adam had and lost, that life was what I call the perpetuator and immortalizer and this I have spoken of heretofore and will speak of more particularly hereafter. But now I want to speak of the spirit, (here we need another word to be used instead of the word spirit) motionality, its office or function. It gives motion, has the power of motion and gives the power of motion to all animals, and to all the human family, and I suppose we might say to God, for it is God's power of motion. The scriptures say the spirit of God moved upon the face of the deep, and it says: "Holy men of old spake as they were moved upon by the holy spirit." So you

can not but see the spirit is the motion power. Now we will speak of another and the last component part of the incorporial substance, and that is the mind, its offices and functions. Well, it is Lord, it is governor, it is master, ruler, it is controller, fills all those functions and perhaps more, over its own body, its own house or building, its own tabernacle, its own corporial organic structure, over its own outer man; all these things meaning the same thing; and over all the earth and everything; the mind, which is one component part of the inner man or the Lord from heaven or the incorporial part of the organic structure, controlls every move or act or motion the outer man makes. Right here I want to stop until I make a few explanatory remarks about what I have heretofore spoken on; explain a little more fully about the first man, Adam, and the second man which is the Lord from heaven. Paul was talking about two bodies, and says there is a natural body and a spiritual body. Then he says, "So it is written, the first man Adam was made a living soul and the last Adam a quickening spirit."

In what sense Paul called it last Adam I can not tell, as I said before, for the word Adam, from the best authority I can get, means a man of earth or earthy man. Paul explains it about that way when he says the first man was of the earth earthy. He says it is the first man Adam and here he says the first man is of the earth earthy, so the word Adam must mean an earthy man because both were applied to the first man. The word Adam means a man of earth or an earthy man. The last Adam, some think, meant Christ; let it have meant what it would, it could not have meant Christ, for Christ was not Adam for he never was lost in any sense whatever. The *last* Adam, that would signify that there were *two* Adams. The first Adam was of the earth, and the last Adam might have been of the earth earthy, but Christ never was said to have been of the earth earthy, in any sense whatever. The last Adam was said to have been made a quickening spirit, but Christ never was said to have been made a quickening spirit. Then Paul says: "Howbeit that was not first that was

spiritual, but that which was natural; and afterwards that which was spiritual." Now this gives me a faint glimpse of what was meant by the first man, Adam, and the last Adam; and the more I look at it the brighter it gets. Paul was speaking of the resurrection of the dead, and says: "It was sown a natural body." I have spoken of this before, but wanted to carry it a little further, and make it some plainer. Paul was talking about a body, about its being sown; but I shall use the word buried, for it is the word now most commonly used when speaking of putting away a person's body, and I think it carries a more definite idea of what I mean. When speaking about it being a natural body when buried—for there is nothing supernatural about it—it is just a corpse, a corporial body, nothing but matter, and that kind of matter which can not move itself or stop itself when moved; is an inertia, and has no life, mind or spirit in it, and is temporal, and can be seen and is a natural body. There is a spiritual body. If you will keep these two bodies before your mind, and what Paul says about them

when he says, as it is written—I want you to notice how he begins to explain the first body that was natural, which he calls the first man, and says it was made a living soul: "So the first body, natural body, first man, had no life, mind or spirit, and had no soul until it had been quickened made alive by that last . . , Adam, which was made a quickening spirit." Let that word last Adam mean what it might, it was what quickened the outer man and the inner man together; the outer man being the body, the inner man the soul, and being quickened together, soul and body, the body is said to be made a living soul, because it was made to have a living soul in it. When we define them, they are two organic structures, soul and body. Soul is life, mind and spirit; the body is flesh, blood and bone; and that is all that there is of man, which is a living body and has a soul. The first natural body and the first natural man means the same thing. Then Paul says: "Howbeit that was not first which was spiritual but that which was natural; and afterwards that which was spiritual."

So we see the first body, which was a natural body, and the first man, Adam, was the same; only called by different names. But I want to show a little stronger yet. Paul says: "The first man was of the earth earthy, and the second was the Lord from Heaven," which must have meant the spiritual body, or spiritual man, which is the same; and was the second man or second body, and the spiritual body or spiritual man. Now I want to explain the first body, or natural body. Paul says it was buried a natural body. And also, "Howbeit that was not first that was spiritual, but that which was natural; and afterwards that which was spiritual."—First Corinthians, 15th chapter, 46th verse. The natural body, you see, was first, the man Adam, was first; the man of earth, earthy, was first. When speaking of a person in scripture man and body generally mean the same thing, but not always. The first man or body was made or formed out of the dust of the earth, which is matter, a corporial substance. Then the first organic structure of man was a corporial substance, and the three

component parts of that structure are flesh, blood and bone, which is matter and has no power of motion of itself. Well, I think certainly I have gotten the first organic structure of man clear before the mind. But there is an incorporial organic structure that I want to speak a little more about, and explain a little more fully if I can. Paul in First Corinthians, 15th chapter, 44th verse, says: "There is a natural body and there is a spiritual body." He says there *is* a spiritul body in the present tense This spiritual body is what we want to explain. Paul, in the same chapter and 46th verse, when speaking of the two bodies, says: "Howbeit that was not first which was spiritual, but that which was natural, and afterwards that which is spiritual." The first body, then, is natural, and the second body is spiritual.

Chapter V.

As I have said heretofore body or man in scripture generally means the same thing; anyhow it certainly means that here

for that which was first was not a spiritual body, but that which is a natural body and afterwards that which is spiritual, a spiritual body; so then the body that was afterwards was the second body and was a spiritual body—First Corinthians, 15th chapter, 47th verse.

Then the second man was a spiritual body or man because it was the Lord from heaven, and all heavenly things are spiritual in their nature. All incorporial substances are etherial in their nature or are spiritual in their nature, and all corporial substances are matter and matter was made out of an incorporial substance which was etherial darkness, etherial substance. And the spirit of God moved upon that darkness and condensed the thicker part of it and made matter, which latter is a corporial substance. The thinner part of that darkness was attenuated and made light which is called cosmecal light; that was before the sun was made to give light. I want to speak some more about that corporial substance which is matter and which of itself has no motion power, in fact no power of its own, no force power, no mo-

tion power and no controlling power; so it is not an actor or forcer or controller, has no vitality, mentality or motionality; then has no life, mind or spirit. Now the first natural body, the outer body or outer man, the first man Adam, the first man of the earth earthy, all mean the same thing; you will find an account of it in First Corinthians, 15th chapter, from the 44th to the 47 verse. And that was an organic structure, a body, a man composed of three component parts which are flesh, blood and bone, which is matter, which is a corporial substance. And they are without all those things just mentioned above. Now I will speak about that incorporial substance which is spiritual in its nature. And a part of that incorporial substance God formed into a body, into an organic structure which was a spiritual body and that body was called the second body, second man, the Lord from heaven, the inner man or soul, all meaning the same thing, the same organic structure. And that structure has three component parts, which are life, mind and spirit; life, vitality; mind, mentality; spirit, motionality; life,

the force power; spirit, the motion power; mind, the controlling power; life, the forcer; spirit, the actor; the power that gives action to the body; mind, the controller; life, the vitalizer, the power of endurance; mind, mentality, the mental power; spirit, motionality, motion power. I have reiterated and recapitulated so often I think certainly I have gotten the matter clear before you mind, that man is a duality, has a double organism and consists of six component parts which have two organic structures. The first structure that was formed first was made or formed out of a corporial substance which is matter; the second structure that was formed after the first organic structure is called second body or second man, which was formed out of an incorporial substance, which is a spirit substance and is called a spiritual body. The first organic structure was called the natural body, the first man Adam, or the first man which was of the earth earthy, then it was a corporial substance and could be seen and so was temporal and was changeable. Now the second organic structure which is a spiritual

body which is an incorporial substance and can not be seen and is eternal, immortal, unchangeable, that is what Paul says in Second Corinthians, 4th chapter, 18th verse "Things that are seen are temporal, but things that are not seen are eternal," immortal. In First Corinthians, 15th chapter, 47th verse, Paul says: "The first man was of the earth earthy;" then if he was of the earth, he was a corporial substance and could be seen and was temporal. In the same chapter and same verse, Paul says: "The second man was the Lord from heaven." The next verse, 48th verse, same chapter, "As is the earthy such are they that are earthy, and as is the heavenly such are they also that are heavenly." All heavenly things are incorporial substances and are spiritual in their nature. As I have said heretofore that there are two great incorporial substances that are different from each other altogether. One is an etherial substance; the other is a spirit substance. Then there is a corporial substance, that was made out of a part of the incorporial, etherial substance. It will be well to keep

these three substances separate in your mind. I want now to commence to present my arguments to three classes of persons; the believer, the skeptic and the infidel. I want to present my arguments fair, and in a way that it will reach all classes, and in a way that it will confirm the believer, establish the skeptic and convince the infidel. I shall not use scripture in proof of my proposition. I leave out scriptural proof for the accommodation of the skeptic and infidel. I shall only use scripture to get an idea before the mind or a word that we may want to make use of, but not in proof; not until we have gotten through with our philosophical, logical reasoning and bring to bear upon your minds that which is of a common every day occurrence and prove by observation. And that was Lord Bacon's way of knowing anything and Lord Bacon was one among the most remarkable men the world ever produced. He with one supreme searching glance ranged the whole circle of science, and with an unspairing hand overthrew the Aritotlian philosophy with all its so called sciences, that had undisputed

sway for about two thousand years, and teachers were handled by law, some being put to death if they undertook to teach any other system of philosophy but Aristotles. But Lord Bacon overthrew it all, and happily for science and humanity, he did not attempt to establish a system of his own, but pointed to nature and the God of nature as only worthy of homage, and said the true way to understand nature and the law of nature was by observation, either natural or produced observation. Then if I prove to you by your own observation and by science and scientific men, by philosophy and philosophers, and by your own common sense, if I do all that, and if you are *compus mentus*, you can not help but believe what I am now going to say, that man is a duality, has a double organic structure, has two organic structures and is a compound; has six component parts, and one of those organic structures is a corporial substance and can be seen, is temporial, and consists of three component parts, flesh, blood and bone. The other organic structure is composed of an incorporial substance that cannot be seen. You know

by your own observation that you have an organism which is called your body and that your body has three component parts, and these three parts are flesh, blood and bone, and are a material substance, because they can be seen and are temporal, because they die and pass away. You know these things to be true. So there is one organic structure that has three component parts which are a material substance and is temporal according to your own admission. Now we want to prove to you that you have another organic structure that has three component parts, and that they are immaterial and can not be seen. I want you to see this by your own observation, natural or produced observation. You have seen or may see by produced observation that a person killed suddenly by lightning or any other way so as not to waste flesh or blood any way so that every particle of the material body is there, and it will weigh full as much after it is dead as it would when it was alive. You know this by logical reasoning and may know it by experimental observation. You can experiment with a hog as well as with a person, and it

will all be the same, it will weigh as much after it is killed as it did before. The material is all there, but the immaterial is all gone, life, instinct and spirit, all gone and you know it. You know by your observation that these three things are gone out of a person when dead, instinct to the beast but mind to the person, and these three things are very important things and are combined in our bodies, and these three things together are an organic structure, and are called the inner man, and taken together they are called the three component parts of the inner man, which are life, mind and spirit, and are a spirit substance, immaterial substance, and cannot be seen. But we can see the effect and know there must be a cause for it and by our own observation and logical reasoning we know they are there by the functions they perform while in our bodies; for they vitalize and give vitality, they mentalize and give mentality, motionize, and give motionality to our bodies while they are in them. But when they are out of the body it is a corpse, has no vitality, motionality and mentality, and these functions are all gone

out of the body. So man is a duality, has six component parts, three are flesh, blood and bone, three are life, mind and spirit; and you know by your own observation that they are all in the boby when we are alive, and out of the body when we are dead. So by our own observation and reasoning we know these things are so, without fear of successful contradiction, for any man that is *compus mentus* to come to any other logical conclusion, we say it is impossible.

Now I want to make another statement without fear of successful contradiction. That the organism that is composed of life, mind and spirit in scripture is called the soul or sometimes called the inner man, and it is what I call the soul or inner man. But what the scriptures call it or what I call it does not prove anything to the skeptic or infidel. Now I want to take Webster's definition of some words. He says immaterial is something that is not matter The definition of spirit to be life, immaterial, and the immortal part of man; soul. Then he defines the soul, the spiritual, immortal part of man, life, intellect-

ual principle; a human being. Now take Webster's definition of immaterial, not consisting of matter and spirit, being life and immaterial and immortal part of man and then he calls it the soul; the soul is the spiritual and immaterial part of man—then he says intellectual principle and a human being. Immaterial substance is not matter, then it must be a immaterial substance, for all matter is a material substance. Then take his definition of spirit and life being immaterial and immortal part of man; so if it is a part of man it must be something, and if it is a something it must be a substance, for there could not be such a thing as there being a substance that wasn't something. It would be like taking something from nothing, or like an effect without a cause, or faith without evidence, all of them impossible. Now I want to speak again of what the ancient philosophers say about soul being an immaterial substance, emanating from God from heaven. Pythogarus says the soul is immortal because it is immaterial. Well, if it is a soul and immortal, it must be a substance. Socrates says the soul is immaterial and

emanated from God. If it emanated from God it must be an immaterial substance. Plato says, "The soul is immortal because it is an immaterial substance and emanated from God." You will find these statements in "Goldsmith's History of Greece." So according to what they all say it is an immaterial substance and that it is from God, from heaven; so then it must be spiritual substance for there is no material substance in heaven where God is; they all say an immaterial substance. There are but two immaterial substances. One an etherial substance and one a spirit substance. Then the soul or something called soul must be an immaterial spirit substance. Philosophers say the soul is immortal because it is immaterial and emanated from God. Then there was something they called soul and that something was immaterial and emanated from God from heaven; and that something must have been a substance or it could not have emanated from God from heaven. In fact, as I have shown, there could not be a something without its being a substance and *vice versa*. Then this immaterial sub-

stance was a spirit substance. One reason I say it is a spirit substance, the soul is said to be an immaterial substance, and there are but two immaterial substances; one is an etherial substance and dwells in space called the face of the deep and is an inertia, has no spirit power, motionality, no mind power, mentality, intellectual principle and no life power that vitalizes and gives vitality; in fact has no power of any kind, but lays there perfectly dormant, motionless, and will, I suppose, eternally, without it is disturbed—like a part of it was once by a spirit substance—and there is no other power in all the realms of nature that can disturb it only the spirit substance, which did disturb a part of it and condensed a part of that etherial substance. So God with or by His spirit substance moved upon that etherial substance and condensed as it moved, and that condensation was the first effect ever produced in all the realms of nature. So God by His spirit substance was the first cause of the first effect ever produced in all the realms of nature. And that condensed effect became the cause of two other effects.

One effect was a material substance and the other effect was a displacement of etherial substance; that displacement was an effect which became the cause of a vaccuum in space and the vaccuum was an effect, which became the cause of a change of substance, a material substance, and that change of substance was an effect which was the cause of motion, which was an effect. Right here I will stop, but might go on with an unlimited number of causes and effects, but it would make my chain to long, would be hard to trace back link by link until you got back to the first link. I have made the chain short so it would be easy to trace back, commencing at motion which was the last effect, last link in the chain. Now follow that chain back link by link, from effect to cause, until you get back to the first link and I defy any man to find any other link back of the first link in that chain.

Now I commence at the effect which was motion and then go back from effect to cause, following the same line backwards that we were on reasoning from cause to effect and go back from effect to

cause, and so on, and you will soon find the first cause, which is a spirit substance and that substance is in God. God is part of that great spirit substance, and I defy the ingenuity of man, with the help of Haecael, the Lord God, the scientists, to get back of that great cause, which was God, a spirit substance; to get causes or causes or effects or effects back of the first cause or effect; it would be like finding a link in the chain back of the first link in the chain, but all is impossible; without it would be with Mr. Haecael. He can get back of the first cause and of the first effect, for He can get everything that there is in the universe without there being any cause or effect whatever. He can do away with our philosophers and philosophy and our logicians and logical reasoning, and logic itself. There is nothing impossible with Him. He is Lord God the scientist and can get along without any cause whatever. Without it is when He wants to get the first start on all animate beings, then He wants a cause, and can not get along without it, and so goes to work and hunts all over crea-

tion, even down to the bottom of the ocean, and there He succeeds in finding it—the monera. I want to stop right here to explain a little more fully things I had partially forgotten. No wonder, you may say, it is immortal and eternal and can not be seen, for there is no such a thing as an incorporial substance or immaterial substance, for all matter is a corporial substance. I grant that all matter is a corporial substance, but all substance is not matter, for it is admitted by all scientists that there is something that is not matter, which something must be a substance, or it is nothing but a myth, for there can not be such a thing without its being a substance. There is no such a thing as a something without it being a substance, and there is no such a thing, as a substance without there being a something; it would be like taking something from nothing and *vice versa*, which would be a moral impossibility. If it could be possible, I would like to see how He took hold of nothing to take it from something; whether they would catch it by its head or tail, or take hold of its legs. Please

excuse. There is a substance called etherial substance that philosophers and astronomers speak of. It can not be seen with our natural eyes; it is a substance called etherial substance, it can not be seen with our natural eyes. I think that darkness is a part of that incorporial etherial substance, but whether it is or not I can not say, but it is certain that it is not matter, for all matter is a material corporial substance and can or may be seen, and is temporal and changeable, but that is an incorporial, etherial substance and is unchangeable, eternal; unchangeable, without it is by the absolute power of God. And as we have heretofore said, God by His spirit condensed a part of that etherial, incorporial substance and made matter; and out of that corporial substance, that which was matter. He made all the solar system and and all things pertaining thereto.

Chapter VI.

I will now give or state my proposition that I propose to prove with all the clauses that belong to it. I will state that man,

the whole man, is a duality, has a double organism, and has two organic structures consisting of six component parts, of which each organic structure has three component parts. Now with this much of the statement I will give you my arguments as I go. Now the first organic structure, I call it first because it was first, had three component parts which were composed of matter, which was a material corporial substance. Those three component parts are flesh, blood and bone, as the science of physiology teaches. I believe all scientific men admit that to be the case; whether we are scientific or not we can observe for ourselves and see it is that way, or, if it will suit better, say the physical man, is flesh, blood and bone. Physiology shows they were investigating the physical part of man, or physical body, which would be better, though I would prefer to call it the corporial man or corporial body; the word body is preferable because his body was made out of matter, a corporial substance; though call it the way you please it all amounts to the same thing. Well, we have examined the first organic

structure of man and found it to be a physical, corporial body, made up of three component parts; namely, flesh, blood and bone, which were matter, and that matter was a material, corporial substance, as I call it, which was of the earth and is earthy. Well, physiologists give it that way; scientists say it that way and scientific infidels admit it that way, and so we all agree on that. So what is the matter? Matter enough; for there is another organic structure that belongs to man, who has two organic structures, and as we have said, has six component parts. Well we have examined the first organic structure and found it was a body that had three component parts, which were flesh, blood and bone, consisting of matter, a corporial substance, which can be seen, and is changeable and is mortal, and that body is of the earth and is earthy, and will go back to its mother earth. Now we want to examine the second organic structure and see what it is and what it is composed of. To do that we must bring our minds down to close ob servation and close logical reasoning, for it is an incorporial organic structure and can

not be seen, and we have to learn what it is composed of by the place it occupies and what it does, the functions it fills in the place it occupies. To be able to observe more closely and reason more logically we will have to have Webster's definition of some words and what some great philosophers say, so we can observe more easily and see things as they are. We have examined the first organic structure and found it to be matter, a material corporial substance. Now this structure is called by different names, called the first man, called Adam, called a body, a natural body, and when dead, is called a corpse or a natural body, because there is nothing supernatural about it; but they all mean the same organic structure, and that structure is just like Adam was before he was made alive; it had all the material, all the corporial substance, all the matter in it that it required to make it a complete organic structure, and it was a complete organism; no room for any more material, matter or or corporial substance. It is a solid in comparison, no room for any more material substance without displacement. When

one solid will fill a space and that one solid is in that space, you can not get another solid in that place without displacement, for that would be a moral impossibility; but no more so than in the other. Although it was complete and a perfect organism, it had nothing supernatural about it, but was of the earth earthy, and was nothing but matter, and that kind of matter that could not move itself or stop itself when it was moved; it was an inertia, although it was made and formed by God. So after the first organic structure was completed, it was just like a corpse or dead person, had no life, mind or spirit in it until God saw fit to make another organic structure of a different kind of substance altogether; it was an immaterial, incorporial spirit substance in its nature. And out of that immaterial, incorporial spirft substance, God took a part and formed another organic structure which was a perfect organism, though it had no matter, no material substance in it, not the least corporial substance in it, for it came from heaven where there is no such a thing as matter, a corporial substance. You might

ask me what evidence I have for saying that there is no matter, corporial substance in heaven, and what evidence I have for saying that incorporial organism came from heaven. Well, at the proper time and in the proper place I will give you my evidence on both. Well, we have been talking about two organic structures, two organisms that were composed of different substances; one of them composed of matter, a corporial substance; the other one of an immaterial, incorporial spirit substance. Now I want to give you a few scriptural quotations, not to prove anything to the to skeptic or infidel, but to get an idea before the mind of what I am at, for I think I can do it that way easier than any other way. The scripture speaks of two bodies, one a natural body, the other a spiritual body. The natural body you might call the physical body or I might call a corporial body for it is a structure out of matter and is corporial, and is temporal and changeable. The spiritual body is a structure out of an incorporial spirit substance and can not be seen because it is an incorporial spirit substance. In Second

Corinthians, 4th chapter, 18th verse, Paul says. "Things that are seen are temporal, but things that are not seen are eternal." Paul says: "That was not first which was natural and afterwards that which was spiritual." The first organic structure of man, Paul calls it a natural body and says the natural was first, says that which was natural was first; he says that natural body, the first man, was of the earth, of an earthly nature, which was matter, a corporial substance, and could be seen and was temporal. Paul says: "That was not first which was spiritual, but that which was natural; and afterwards that which was spiritual." Paul was talking about two bodies, and says the natural body was first, then the spiritual body was afterwards; then it was the second body that was afterwards and was called the second man, which is the Lord from heaven. While talking about those two bodies, those two men, he says: "As is the earthy, such are they also that are earthy." Right here I want to give some of my evidence for saying there was no material corporial substance, no matter in heaven.

While talking of the two bodies, Paul calls one a natural body and the other a spiritual body. He says: "The natural body was first and afterwards that which is spiritual." The natural body he calls the first man and he was of the earth and we found he was made of matter, a material corporial substance. Then the earth is a material corporial substance and is matter. I believe all scientists hold that the earth is a material substance, composed of matter. And as the earthy, such are they also that are earthy; then the first man that was of the earth earthy, was a material corporial substance, composed of matter. I believe all scientists hold that our bodies are composed of a material corporial substance, which is matter. I know physiologists hold it that way The second body is said to be a spiritual body and was called the second man, which was the Lord from heaven; and as the heavenly so are they that are heavenly; He was the Lord from heaven and was heavenly, was a spiritual body. Then heavenly things are spiritual things and are immaterial substances. Now these are some of the evidences for what I said.

This organic structure that we have been talking about, that was called a spiritual body, called second man, called Lord from heaven; all these names mean the same organic structure, the same organism, and that organism is called the Lord from heaven and has three component parts, as I expect to show you before I get through, and also what those are. I expect to do it through your own observation, by your own logical reasoning, by your own common sense. By observing closely you will find these three things that act in unison, acting together or separately; all in our corporial bodies, but can not be seen. Well, you ask how I know they are in our physical corporial bodies? We know it by the functions they fill and the effects they produce. You might say that would be reasoning from effect, to cause, and that would be illogical. I grant it, but we can reason from an effect to know that there is a cause, for we know that there can not be such a thing as an effect without a cause. I spoke about taking Webster's definition on some words and what some ancient philosophers said about some things so as

to get my position clearer in your minds. Well, we will commence with Pythogarus, who was one of the first great philosophers. He was a Grecian philosopher, and is said to have spent twenty-five years in Italy in quest of knowledge; and he was the first that gave currency to the name of philosophy, and he said the soul of man was immortal, because it was immaterial. And Webster says immaterial means something that is not matter. Socrates another ancient philosopher says the soul is immortal because it emanated from God. Another ancient philosopher, Plato, says the soul is immortal because it emanated from God and is immaterial. Webster gives the definition of the soul as the spiritual, immortal part of man; life, intellectual principles. Then he gives a definition of the word spirit, says it is life; immaterial, immortal part of man; soul. So we see that Webster's definition of the soul and of the spirit and of the word immaterial all mean something that is not material. Now Webster's definitions on these words agree with the position of those three great ancient philosophers that we have just

quoted. Pythogarus says the soul is immortal because it is immaterial. Webster says anything that is immaterial is not matter. Then the soul is not material. Then of course as I have said, it can not be seen. Socrates says the soul is immortal, because it emanated from God. Plato says the soul is immortal, because it is immaterial and emanated from God. So Plato agrees with both the others with Pythogarus in saying it was immaterial and with Socrates in saying it emanated from God from heaven; and it harmonizes with Paul in saying the spiritual body, the second man, which was the Lrod from heaven, which is called soul or inner man.

Now I want you to take particular notice how Webster defines the word soul, and how he defines the word spirit. See how the two words are blended together; for some of the same words that are used to explain one are used to explain the other. But not all of the same words are applied to both, or the soul and spirit would be the same thing, and he would have defined them thus: The soul which is the spirit and the spirit which is the soul. But he

did not define it that way, for they can not be used interchangeably, for the word soul is a generic term, and is used to mean a good many things; it is used to mean a person or persons, when used in the plural or a human being. In fact, it is used to mean anything that lives by breathing, has a soul, but not a human soul; although it is composed of the same kind of substance. The difference is, the human soul is a selfhood and never loses its identity, while an animal soul is an instinct and loses its identity at death. But this I will explain more fully before I get through. The soul, as I have said, is a generic term in a general way, and is applied frequently to any two parts that it takes to make the soul. The soul sometimes is applied to spirit and mind, sometimes to spirit and life, and sometimes to life and mind; but never to one of these things by itself. But when the word soul is made use of to mean a definite thing, then the word soul has a specific meaning, and means whatever that definite thing is. When we say soul of man or soul and body, then the word soul is specific, because it has a

specific meaning and means that definite thing that is not the first man, but belongs to the first man, Adam, and means that definite thing that is not the natural body, but belongs to the natural or first body; now whatever that definite thing is, that is the soul in its primary sense Now whenever we find out what that definite something is, then we will find out what the soul is. But before we undertake to find out what that is by obsersation, logical reasoning and common sense, I want to make a few more statements. Webster defines the word soul to be spiritual, immortal part of man; then he says life, intellectual principles. He puts in life and intellect or mind as being part of that spiritual or immortal part of man. But that does not define soul definitely or specifically, for we might ask what the spiritual or immortal part of man is; and I might say that it is the soul, for that is according to Webster's definition. That is a very vague definition, for we do not know one particle more about that definite something that is called the soul than we did before the question was asked or after it was answered.

We will now take his definition of what the spirit is. He says spirit is life, immaterial, immortal part of man; soul. So you see the definition of the soul and the definition of the spirit blend together; but the spirit is not the soul nor the soul the spirit, nor he does not explain it that way that they both mean the same thing, but he shows they are related, because the the spirit is one part of the soul as I have said. I was not quite as near ready as I thought I was for the explanation, for I had forgotten some things that I wanted to get in so as to prepare the mind a little more fully before we entered into a close investigation or observation what that definite something was that was called the soul. Well, in the Greek New Testament the word *psuchee*, which is soul in English, occurs one hundred and five times in that book and it is never translated so as to mean spirit itself. The Greek word *pneuma*, occurs about four hundred times in the Greek New Testament scriptures and it is never translated to mean soul, but always spirit; although the two words are so closely related they are never used in-

terchangeably. I suppose the reason is. the word spirit is specific and always applied to a definite thing, though it is applied to a great many different definite things and in that sense does not have a definite, specific meaning, and when applied to one part of the soul it always means that definite thing that I call motionality, that has the power of motion. The word soul is a generic term without it is when it is applied to a definite something, defined by something else; mind is specific, life is specific, and spirit is specific; all specific terms mean just what they are designed to mean, and nothing else, when strictly applied. The great ancient philosophers agree with Webster's definition of the soul. They say the soul is immortal because it is immaterial and emanated from God. Then it was an immaterial and immortal substance and emanated from God, then of course it was a spirit substance. Webster says the soul is the spiritual and immortal part of man; then he says life, mind, intellectual principles, puts them in as a part of the spiritual and immortal part of man. The ideas of those

great ancient heathen philosophers and Webster's definition of the soul agree exactly. But it all does not prove to anybody what that definite something is that is called the soul of man, but it helps to get the ideas clearer about the soul.

Chapter VII.

Now I want to give you the contents of a letter written to Wilford Hall, of New York, and in that letter I think I proved, without doubt, what the three component parts of that definite something was, that is called the soul of man, and I think without doubt that those three things are life, mind and spirit. Here is the letter:

January 24, 1886.

Mr. Wilford Hall:

Dear Sir:—I have read your book with pleasure and find it to be a very valuable book, overthrowing the so-called science of evolution entirely. And your idea of the soul being an incorporial substance is undoubtedly correct; and you came the nearest telling what the soul is of anybody I ever heard try to explain. You came so near it I thought I would give you mine, as I profess to be a Manologist, and to be a Manologist I must be a Soulologist. I shall not argue the case at length, but drop you a few ideas. Man is a compound being, is made up

of six ingredients, if you will allow me the expression, has six component parts, three are material and three are immaterial substances, or in other words three are corporial substances and are physical in their nature, and three are incorporial substances and are spiritual in their nature. Physiologists say man is a compound being made up of three component parts, which are flesh, blood and bone, and as far as the physical man is concernced, that is correct; but as far as the whole man is concerned they are not correct; because man has three more component parts, and those parts, when all together, are called the soul. Man has soul and body or inner man and outer man; the outer man is flesh blood and bone; the inner man is life, spirit and mind. I am a man about seventy-two years old and when a boy about seventeen years old, I heard my brother-in-law ask a Baptist preacher, "what the soul was," and I thought it was a very ignorant question, for I thought everybody knew what the soul was, but the Baptist preacher soon relieved me for he said it was a hard question and said he did not know that he could answer it, but said a little girl gave about as good an answer as he could give and she said it was her THINK. She no doubt meant her mind, but called it her think. And I have heard other Baptist preachers give the same answer. Then I have heard infidels ask the same question, and say to the religionist, "You talk so much about your soul saving your soul, or losing your soul, what is your soul?" "Well, it is my body." "According to your scriptures it can not be your body, for your scripture speaks of soul and body." Another speaks up and says: "I will tell you what it is, it is the spirit." But the infidel says, "Your scripture says the word

of God is quick and powerful, sharper than any two edged sword, even dividing between the soul and spirit, so you see it can not be the spirit." Another religionist speaks and says: "I can tell you what it is, it is the mind." "You say it is the mind." "Yes, sir." "Well, your scripture says, love God with all your mind and soul and strength; so you see the soul and mind are spoken of in contradiction, the same as spirit and soul. So you see it isn't the mind." Another says: "I can tell you what it is, it is the life." "You say it is life." "Yes, that is what it is." Well, if the soul is the life, the life must be the soul, so when God made man He breathed into his nostrils the breath of lives and he became a living life. Will that do? Did you ever see a dead life? Then that won't do. Life of itself is not intelligent; souls are said to be intelligent and can talk, ask questions. The souls of those that had been beheaded for righteousness sake could talk and ask questions. Just life can not do that. Some say it is the breath; some the blood, some the nervous system, and some the spiritual part of man. Well, that is the best answer any of them have given it. But what is the spiritual part of man? Your answer or mine must be correct. You say life and mind is the soul, but that is not all the spiritual part of man. You say he has a spirit too, because the scripture says separate between soul and spirit, and so it speaks of soul and mind in contradistinction; so if you say the spirit is not a part, you might as well say the mind is not a part, for it speaks of soul and mind separately, the same as it does of spirit and soul; while soul is the major part, spirit is the minor part; soul the greater part, mind the lesser

part. Calling two parts the name of the whole and one part its individual name, like saving separate every drop of blood from your body or take every bone out of your body, while either of them is one component part of the body. Like taking oxygen from the air, or taking hydrogen from the air, or taking nitrogen from the air, while either of them is one component part of the air, but it takes all three to make air. But we call two parts by the name of the whole for convenience, and one part something else, but if air had but two component parts, oxygen and nitrogen, then it would not do to say, take nitrogen from the air, or oxygen from the air, but we should say take oxygen from nitrogen, or nitrogen from oxygen, for neither one is the air and both have their specific names. So if the soul has but two parts, life and mind, then it would not do to say with all the mind and soul, but should say with all the mind and life, or just say with all the soul which would be better; for according to your idea or definition, life and mind is all there is of the soul; or, according to my definition, life, mind and spirit is the soul, and where it speaks of the word of God separating between soul and spirit, life and mind, are called the soul; again, where it said love God with all your mind and soul, spirit and life are called the soul; but to call the life, the soul or mind, the soul is calling one part the whole. which is too thin, too absured, for Brother Wilford to hold to when he sees the point. We can call the major part the whole and not violate language or the customary way of speaking, but we can not call the minor part the whole without violation of language. But if life is the soul or soul the life, when

God breathed into Adam's nostrils the breath of lives. he became a living life. Will that do instead of a living soul? If soul is the life it will have to do, and life is the soul; but did you ever see a dead life? The body here was what was meant by living soul; it had been without a soul and because it now had a soul in it, it was called a living soul. But when it said love God with all your mind and soul, we might say mind and life if life and mind are the soul, but we had better leave out life and mind and just say soul. Then we have gotten both of them according to your definition; but according to my definition soul has three component parts, life, mind and spirit, and we do not have to violate language to make scripture harmonize. Soul is a generic term; spirit is specific; mind is specific, and life is a specific term. Soul in scripture is often applied to every thing that has life and spirit, but never applied to any thing that only has life and no spirit. But when it is said three score and fifteen souls, it applied to the whole person; and when it said every soul in the sea died, it applied to every thing that lived by breathing. A. Campbell says soul is often applied in scripture to any thing that lives by breathing. Well, every thing that lives by breathing has spirit and life; every animated body in the universe has spirit and life, and in one sense may be said to have a soul. But when the scriptures speak of soul and body, then the soul means all the incorporial part of man, incorporial substance which is the soul or inner man, which is composed of life, mind and spirit; the body being the corporial part of man, or outer man, which is composed of matter and has three component parts, flesh, blood and bone. This makes

man have six component parts, the inner man and outer man; a duality, having a double organism, soul and body, and that is all that there is of man. I have written rather hastily and have not particularized as closely as I might, but a man of your power of preception can catch my idea.

Yours truly,

JACOB CASSELL.

But my whole letter does not quite prove what that definite something is that is called the soul of man Well, we think we have gotten it established that life, mind and spirit are the three component parts of that organism that is called soul or inner man. But what is life? Well, we have to tell that by its functions and the office it fills. And by the same rule we will tell what the spirit and mind are, and we can not do it in any other way, only by the way Lord Bacon gave and that was by observation. Lord Bacon says that is the true way of knowing anything. We may almost know any thing by proper evidence, but that is only a matter of faith or knowledge by proper evidence. But when we know a thing by our own observation, then it is positive knowledge. When a mathematical problem is solved by mental observation, it is just as much a

fact, and you know it just as well as if it had been put down in figures and you could see it with your physical eyes. We are now ready to prove what life is, its office, its functions and the effect it produces. Now we have to learn that by our own observation and logical reasoning and common sense. Well, we will commence our observation by looking at the negative side of our proposition. First, we will look at all animate beings and our own selves and we will see by our own observation when life is gone out of any of those bodies. The body has no power, no energy, no power of endurance, for if life is gone it will not last long until it will go back to its mother earth, back to matter; we know that by our own observation. Life gives power of strength, life is the power that vitalizes and gives vitality to the whole body and all that belongs to the body. In fact that is one of the main functions and offices of life, to vitalize and give vitality. And we can not help but know by our own observation that that is true; for we see those bodies that have no life, have not any of those things just

mentioned, if we will bring our minds to bear upon it. Life I call the vitalizer. Now we will look at the other side at the bodies that have life in them and see by observation what functions and office life fills in the living body. Life's functions or offices is to vitalize, to give vitality to the whole body; to give energy to give strength, force power, power of endurance, and in fact it gives power to all our corporial body and also it vitalizes and gives vitality to our spirit, motionality and mind, so they can fill their functions. We see and know this by our own observation for we can see this in all animal kingdom as well as in the human family. We see the life power in animals of the same species does not vary much only according to their size; their vitality is about same. But in different species the life power varies very much for some species have very little life in proportion to their size, and make them of course have very little power; not much vitality. Then other species have a heap of life in proportion to their size and make and of course have a heap of life, power and vitality. And it is the same way with

the spirit and mind, or instinct. The same species have almost the same spirit power, but not quite. I suppose it is because some animals of the same species have a little more of the vitalizer and give more vitality to the spirit power, but the spirit power is not in proportion to the size and make; and it is almost the same way with mind or instinct in the same species. But in different species those powers or functions vary very much. Some species have a great deal of spirit substance, the function of motion. Some have a heap of motion power, motionality; which is the function of the spirit substance, and has a good deal of mind or principle; commonly called instinct, and its office or function is to submit to be governed and controlled by the mind of God or the mind of man, for they are not a selfhood in anything they do. Then there is another thing I want to speak a little more about. Life, its office or function, as I have said, is to vitalize and give vitality to the whole animal, and those functions are pretty near equal in the same species, but differing very much in the different species,

and by close observation you may know this to be a fact. But before we go into a close observation of this I want to make a few remarks so as to more thoroughly prepare your minds. Some think the spirit and life is about the same thing; some the spirit and mind the same; some mind and life the same, but they are all specific separate things and all have their specific names.

Chapter VIII.

Lord Bacon says by natural or produced observation we may know things. While we are investigating the animal we will bring some produced observation to bear upon it. With them we find the mind or principle, commonly called instinct, is pretty near the same in all animals, though they vary a little. So we will investigate spirit and life by produced observation. We will commence with the rabbit. We say they have a heap of spirit, which possesses the function that is called motionality, which gives the power of motion. Well, we are going to give an example.

We will take three or four dogs and start up a rabbit; and away it goes almost as quick as lightning, with the dogs after it. But one of the dogs was out a hunting and it came in contact with him, but dodged him and here it came back right among the other three dogs and they all tried to catch it, but it dodged them all, and made its escape You will say it had a heap of life power, which made it so quick motioned and run so fast. Well, we will see. We will catch the same rabbit that we were after, though all rabbits have about the same amount of life, vitality, about the same amount of spirit motionality; but we have gotten the same rabbit that had so much spirit motionality, which gave it the power of motion as we will see by observation. But now we will kill this rabbit by giving it a little lick with our open hand on the back of the head and it is entirely dead in less than a half a minute. So we see by our own observation that rabbits do not have much life power, for the function of life is to vitalize and give vitality, which gives power of endurance as I will prove directly. Well, we have seen by

our own observation that rabbits do not have much vitality, not much power of endurance. We have seen by our own observation that rabbits have a heap of spirit, for the function of the spirit is to give motionality, power of motion; and we saw that this rabbit had a great deal of motion power the way it ran and dodged the dogs. We can see by natural observation. We go out and notice the rabbits and we see that they are pretty near alike, only varying a little in size and that is about all, for we see they all have the same power of mind or instinct. We know all that by natural observation. We can see and know that they have but very little vitality or power of endurance. By shooting any one of them through with the smallest bird shot, it is entirely dead in almost a second. So our observation of this one rabbit holds true with any one of the same kind of rabbits. I have said all this to show that our one rabbit that we had was not an exceptional one, but one of our common rabbits. Now we will examine the tortise. As we have said heretofore, the function of the spirit is to give motionality which is the

power of motion or motion power. We find one or any one of those tortise and we find it has not much motionality, not much motion power or power of motion, for let it be in ever so much danger, and try ever so hard, they can not get along as fast as we can walk; though their make is a great hindrance to their getting along, it does seem like they had not much spirit or they would have more motionality, more motion power and move faster than they do; anyhow would move their head and feet quicker than they do out and into their shell at least; but we see they do not do that, and come to the conclusion that they have not much spirit. But now let us see how much life they have, By an experimental produced observation, we find they have a heap of life, the functions of which are to vitalize, give vitality, power of endurance and tenacity.

I have experienced with them myself, having gotten one of them and cut its head off and it crawled around so that I was afraid it would get away, and put a board fence around it so that I could watch it.

But I was gone away from home and the girls watched it; and on the third day it quit crawling around and in the evening the girls went to see if it had any life in it and cut it almost in two with an ax. The fourth day in the morning they found it had a little life in it by cutting it almost in two again, the other way. I came home late in the evening, and examined it, and I found it had a little life in it yet; but the next morning it was entirely dead. And it might have lived a good while longer if it had not been so badly abused. I have heard some say that they have known them to live from six to eight days after having their heads off, and others say they will live a great deal longer; but we know and may know by produced observation that they have a great deal of vitality, power of endurance and tenacity. Then we know they have a great deal of that something that we call life in English. In Hebrew it is called in the plural *chaiyum*, in the singular, *chaya*. Without that something that is called life in animals or human beings, there would be no vitalizer, no vigorator, no vitality, no power of

any kind. Call that something what you please, but that something we call life produces all these effects we have just been talking about. Well, by observation and logical reasoning, we can reason back from effect to cause; for by observation we see where there is a great deal of this something that we call life; the effect or power is greater in proportion than where this something that we call life is not much; then the effect or power is small in proportion. So you see that something that we call life must be the cause; for according to logic there can not be an effect without a cause. Now we will reason the other way from cause to effect. I believe it is according to logical reasoning to say remove the cause and the effect ceases, so remove this something that we call life out of the body and the effects all are gone; no vitalizer, no vitality, no vigorator, no energy, no power of endurance or continuance; all gone out of the body and the body has to go back to its mother earth. So by observation you see all these things are so. By observation and logical reasoning you can not help but know that that something,

that we call life, is the cause of all of it. Well, we have gotten the idea clear before the mind what life is by showing the functions it fills and the effects it produces. We can not see life because it is a spirit substance, but we can see the effects and know it is in our bodies, and that it is a substance by the functions it fills and the effects it produces while in our bodies. As we have said heretofore, we cannot see life, but we can see its effects and by logical reasoning know that it is a substance and by observation know that it is the cause of all that we have been speaking of. Now we think we have gotten it established that life is one component part of what is called inner man or soul.

We have been showing that life, spirit and mind are all different things and have their different specific names and their different functions to fill. While one specie has a great deal of life, the vitalizer, the same specie, has but a very little spirit, motionality; then some species have very little life, vitality, but a great deal of spirit motionality. But the different species differ in this respect very much, some species

having the same amount of life as they do of spirit; about equal of both. All the different species have pretty near the same amount of mind or instinct, although they vary some, of course. But the different persons in the human family vary more in their functionary power than do all the different species put together in their functionary powers, especially of the mind, but different persons vary more every way in life and spirit than all the different species put together do. But the human family vary more in mind, intellect, than they do in all the other functions. Some persons have a heap of mind, mentality; some a heap of life, vitality; some a heap of spirit, motionality; some have a great deal of vitality and motionality, and not much mentality; some have a great deal of mentality and not much vitality or motionality; some have a great deal of mentality and motionality and not much vitality; but they vary very much in all the functions, though especially in mind; mentality. Some are like Diogonese, their spirit substance is nearly all mind, mental power, not much life, vital power, nor much spirit, motion

power. Then the human family vary from Diogonese down to the idiot that has none of the spirit substance that is called mind, mentality; although they may have a great deal of the spirit substance, called life, vitality, and they may have a great deal of the spirit substance called spirit, motionality, the motion power or the power of motion; they may not have very much of but one and they may have a good deal of both. They are always sure to have life, vitality and spirit motionality, the motion power, these two functions by which they live, although they are idiots and have no mind, no mental power. Some persons are like the prize racers, have more of the spirit motionality than any thing else; and some are like the prize fighters, have more life, vitality than they do any thing else. Some are like Alexander the Great, who must have had a heap of life power, spirit power and mind power or he could not have accomplished all that he did in conquering the world. The incorporial spirit substance being about equal in all the functions of his spirit or spiritual body and it being quickened together with his

natural body, corporial body, or commonly called physical body, is what made him such a great man. But there is another great man I want to mention and he was so great that Alexander said if he was not Alexander he would be that man and that man was Diogonese. One of the functions of his spirit body or spiritual body, and that function is called mind, mentality; the mental power was very great, entirely superior to the other two functions; the function of life, vitality, being small and the function of spirit, motionality, the motion power being still smaller as a little history of a circumstance that occurred between these two great men will show. Alexander while conquering the world had taken a great deal of property, which, after returning home to his own country, he concluded to divide among the lords and great men of his own country and issued a proclamation to that effect. Alexander looked for and expected Diogonese to come and get a part of the spoils, but Diogonese did not go and it rather worried Alexander, knowing, as he did, that Diogonese was one of the most talented men

of the government. So he concluded that he would go out and see Diogonese and find why he did not come to receive a share of the goods with the rest. So Alexander took an escort of his officers and great men and went out to see Diogonese and found him sitting in the sunshine, and they approached him and saluted him, and Alexander said to him: "Mr. Dionone se what will you have me do for you?" "I will have you to stand a little out of my sunshine, if you please." Then Alexander says: "Well, sir, but how would you wish to be treated?" Diogonese answered, "I wish to be treated as a man, sir." So you see that Diogonese had no great amount of life, vitality, and but very little spirit motionality. But Alexander when returning home with his escort said to them: "If I was not Alexander I would be Diogonese." You see what a great man Alexander thought Diogonese to be, though he was next to himself in greatness. There can be no doubt but what Diogonese had more mind mentality than Alexander the Great had, though he was lacking so much in both the other functions

that it takes to make the inner man or soul; yet he was a great man.

Here I want to make a remark that I should have made before this. That in speaking of produced observation I should have stated that all produced observation is brought about by experimenting and and might sometimes be called experimental observation because it is produced by experimenting. Now I want to make another statement. Whenever we find an effect or effects we know there is something that caused that effect somewhere, and we know according to logical reasoning there cannot be an effect without a cause. And whenever we find an effect or effects we want to know the cause and reason back from the effect to that something that we suppose to be the cause and by experimenting we remove that something out of its body or place and the effect ceases to be, and we experiment several times on different bodies and whenever we find that this something that we supposed to be the cause is removed, the effect is not there, not where there is no cause to make the effect; but whenever we see an

effect we know there is a cause there that makes that effect for we know there could not be such a thing as an effect without a cause; it would be contrary to sound logic. We may not be able to see the cause, but if we see an effect we know that there is a cause for it somewhere, but we may not know the name of that cause, and while writing here can raise my head and look out of the window and see effects among the evergreens; I see leaves, limbs and tops all in motion, sometimes very quick and powerful, sometimes very slow and mild, and this is what we call natural observation, but we cannot see the cause by natural observation, but we might by experimental observation; yet we can see the effects by natural observation and know there is a cause, and may know the name of that cause, which in English is wind, but we cannot see it with our natural eyes, but we know what is meant by the word wind; it is the pressure of air and can not be seen with our natural eyes; although the wind is a material substance, we can not see it with our natural eyes, but can see its effects and they are in their nature physical and

material substances. I may look out of the window again and see the evergreens as still as death, but I now step out into the atmosphere and there is no pressure of air perceivable. So the cause of the motions among the evergreens had ceased and the effects had ceased.

I now want to define the three great different substances, that are entirely different in their nature and are separate and specific and have their separate specific names. One is a spirit substance and has intelligence connected with it, and always acts intelligently without it is through some derangement of the vehicle it operates in, and then it was not the fault of the spirit substance, but the fault of the vehicle or substance it operated in. Spirit substance was not made or created, but is immortal, eternal. Webster says spirit is immaterial, immortal part of mam; immaterial is something that is not matter. Pythogarus speaks of something being immortal, because it is immaterial. Plato speaks of something being immortal because it was immaterial and emanated from God. Then we see that Webster and those grea

ancient philosophers agree that there is an immaterial something that is not matter, is immortal, eternal. And Socrates and Plato both agree that that immaterial eternal something emanated from God. But the atheists say there is no God for it to emanate from. Well, for their accommodation, I will say it emanated from its fountain head, where all immaterial spirit substance emanates from; the fountain head of all immaterial spirit substance. But you may say Webster's definition and all that the ancient philosophers say about it and your own assertion does not prove it to be true. I grant it does not and I only bring them forward as circumstantial evidence and as helps to prepare the mind for the more positive proofs, when it comes. And I want you to remember these helps until I get ready to bring more positive proofs, for I shall have to lay over the proofs for a while until I explain more about the other two substances.

I have been speaking of the immaterial, incorporial spirit substance and I will explain more about it again when I get ready for it; but now I want to speak of the imma-

terial, incorporial, etherial substance, called etherial darkness. Mr. Bancroft says it did not take quite one-third part of that incorporial etherial substance to make the solar system. I suppose he can give some idea of the greatness it had by the enormity of its appearance with the largest telescopes and draw a data from the time it takes one of the comets to make one revolution around the sun; it takes a little over five hundred years; so to tell how long it is in the solar system and the distance it travels while in it, and then how long it is in the unknown region, he might draw some idea of the extent of the distance; but I think it is rather guess work and vague, though it would possibly give some idea. But there can be no doubt that there is a great bulk of that immaterial, etherial, corporial substance laying there yet undisturbed, for it can be seen with our large sized telescopes, and has been seen ever since our large telescopes have been invented. Well, this etherial, immaterial, incorporial substance is an etherial substance that had no beginning, as far as we can get any idea of it; and it is motionless

and has no law; has no life, mind or spirit and has no attraction, no gravitation, no adhesiveness, no repulsion; and as I have said no law, for it needed none of these things, being an inertia; perfectly motionless. But that substance God can and has made use of some of it, enough to make the solar system and all things pertaining thereto. The spirit of God, the spirit substance moved upon this etherial substance and condensed as it went and materialized and corporialized and made matter of it. Matter is a corporial substance; so we have a corporial substance and an etherial incorporial substance and a spirit incorporial substance; that corporial substance is a perfect inertia of itself. And God took part of this corporial substance called matter which was inertia and systemized and systemized, and gave it laws; the laws of gravitation, attraction, adhesiveness and repulsion, and made the solar system of it; and the spirit motionality, the motion power set it in motion and it has been in motion ever since. Another part of that corporial substance called matter, an inertia, all animate beings were made out of

that corporial substance. And when that body has nothing connected with it, only consists of that corporial substance, we call it dead for it is nothing but a lump of matter, inertia; can not move itself or stop itself when it is moved; it is motionless. We have reiterated and recapitulated several times, but it seemed necessary that we should for several reasons. One is, a great many of the human family have not given much thought to the subject, and that little that they have given has not run parallel with my investigations, and I am bringing up a good many new ideas, new thoughts, and it makes it necessary to keep the subject and ideas pretty close together for my benefit as well as the benefit of the readers. As the old saying is, "Stick pretty close to the text," then neither of us will be so apt to get lost. And then another reason is, it is a deep and lengthy subject for investigation and naturally there will be a good many new ideas arise, and the ideas and the subject must not conflict, but harmonize, or it is all bosh. And that is what makes it so necessary to recapitulate and

reiterate so often; to keep the subject and the ideas in unison and clear before the minds of myself and readers, so we may fully understand the subject. Now I want to explain a little more about those three great substances, for they are the ground work of all my work on Manology and Soulology. The spirit substance is an incorporial substance and is an intelligent substance and always acts intelligently without it is when the body or vehicle it operates in is out of order or so deranged so it can not. The space where the spirit substance dwells is called heaven, and God and all his attributes are spirit substances and the spirit substance fills that place where God dwells; in fact it is the fountain head of all spirit substance. God is a spirit substance and seeketh such to worship Him that worship in spirit and in truth. Well, I think I have gotten it clear before the mind that there are three great substances, all of which are different from each other entirely. One is a spirit snbstance, the second etherial substance, which is an incorporial substance and an inertia, has no

motionality, no vitalizer, no vitality, no attraction, no gravitation, no repulsion, no law of any kind, and needs none, though it has been in existence eternally, as far as we know, and it is most reasonable to suppose it has for all things that were created and made were created and made out of that etherial substance. Mr. Bancroft, one of the greatest philosophers and astronomers that we have any account of, says the solar system and all things pertaining thereto is made out of this etherial substance, this etherial darkness. And all matter corporial substances is made out of that etherial incorporial substance; and both substances, etherial and corporial, are in a state of inertia, only the part of the corporial substance that has been systemized and systematized and laws given it, the laws of gravitation, attraction, repulsion and adhesiveness, and was put into motion by God's spirit motionality, and it has been in motion even since.

Chapter IX.

And out of another part of that corporial substance that was still an inertia, God

made the bodies of all inanimate beings and our own bodies; and when the body has nothing connected with it, consisting only of that corporial substance, our body is an inertia; can not move itself nor stop itself when it is moved and may be called a natural body, because they have nothing supernatural about them. Paul says they are sown, (buried) a natural body—First Corinthians, 15th chapter, 44th verse.

So we see that the natural body is just like a dead body, has no spirit substance of any kind, no vitalizer, no vitality, no mentalizer, no mentality, no power of motion; so we see it has no spirit substance, for all those are spirit substances. These spirit substances go by different names and have their different functions, but all are spirit substance, life, mind and spirit, all are spirit substances. Life, mind and spirit are the most common when applied to the human family; instinct in the place of mind when applied to brutes. I use the word mentality instead of the word mind because it is the function of the mind and has its definite meaning. I use the word vitalizer instead of the word life, for

it is the function of life, that is what vitalizes and gives vital power and has its definite meaning. I use the word motionality instead of the word spirit, for motionality is the function of the spirit substance that has the power of motion. Motionality is a word of my own make, to use instead of the word spirit, for it is the function or power of the spirit and should be used sometimes for the word spirit, for the word motionality is a specific term when applied to motion, while the word spirit is a generic term, and is applied to a good many different things, without it is when it is applied to motion power, and we should have another word to make use of, especially when we want to speak of the functions of the spirit body or spirit substance of any kind. Mind, mentality is a spirit substance; life, the vitalizer, is a spirit substance; spirit motionality, the function of the spirit, is a spirit substance, and so is God and all heavenly things. The spirit of life, the spirit of truth—First Corinthians, 2d chapter, 11th verse. "What man knoweth of the things of a man, but the spirit (mind) of man that is in him." Here the word

spirit is made use of instead of the word mind, for mind is a spirit substance. "Even so things of God knoweth no man, but the spirit of God," (the mind of God). So you see the mind was called spirit. Same chapter and 12th verse: "Now we have received not the spirit of the world." Here the word spirit is made use of instead of things of the world. "But the spirit which is of God." The word spirit used instead of the word things, but things is the word meant instead of the spirit, for now the apostle changes it and calls it things instead of the word spirit, and says: "That we might know the things that are freely given to us of God; which things also we speak." It would not do well to say which spirit we also speak. "Not in words which man's wisdom teaches." The same chapter and 16th verse: "For who hath known the Lord that He may instruct him, but we have the mind of Christ." We see from this chapter that the word spirit is a generic term, used in a very general way, even in scripture; though sometimes it may be in fault of the translators and and sometimes in fault of our conception

of what the apostles mean. In this same chapter the word spirit is used to mean different things; sometimes teaching, sometimes things, sometimes knowledge or wisdom or knowing, and sometimes mind. Well, mind is a spirit substance, but it is made use of in scripture when it don't mean a spirit substance, and the word spirit is made use of by the world a good deal when it does not mean a spirit substance; but sometimes means principle, sometimes means the main idea and sometimes the main substance of a subject or the general tenor of a subject, sometimes animation and ecstacy, sometimes a spirited debate, earnest debate, interesting excitement that causes a heap of animation; we are apt to say there was a great deal of spirit about it; that is according to the principle or spirit of the institution; when there are a good many things in a constitution that are not clearly stated and we wanted to explain them to a person or persons, we say that is according to the spirit of the constitution; and we use the word spirit in a great many such places, which do not apply to the spirit substance, nor to the

spirit which has the function power of motion, motionality, which is the function of the spirit; for there could not have been such a thing as motion if it had not have been for the spirit substance that had the power of motion, motionality, and God with that moved upon the face of the deep, upon etherial substance that filled all space where God was not and the spirit substance filled that space where God is and according to all we have learned, or can learn, there were but two great spaces, the spirit substance filled one of them completely; etherial substance fills the other space completely. There was no space but what was filled; so there was no vacuum, no room for motion. Then the spirit substance that was intelligent, motionality, which is the function of the spirit substance, moved upon the etherial substance and condensed as it moved and caused displacement of substance, and caused a vacuum which gave room for motion and room for the solar system to be placed in and out of this condenced substance, the solar system was made. A law of motion was given to it and that motion is

governed by positive law and it cannot make a single motion only as it was made to make; if it could the solar system would soon be a chaos, for the heavenly bodies would soon be all jumbled together in a mixed mass.

There is another process of motion caused by this condensation of substance, which caused a vacuum in space and gave a chance and cause for change of substance. And when a change is made a motion is made. Motion is not a substance, it is only the act of a substance; an act is not a substance, it is only the motion of a substance. Thought it is not a substance, it is only an expression of the mind, the mental power which is a spirit substance The motions that are made by substance to fill the vacuum or space, although they are governed by law, by cause and effect, they are not governed so exactly and accurately as the motions are that govern the heavenly bodies, the solar system. The motion that is governed by positive law is carried on by a different process entirely from that which was or is governed by mind, mental power, mentality, and

that process of motion is made and only made by all animate things and is made intelligently without it is when the body, the vehicle, or place, where the mind or instinct operates is out of order so the mind or instinct cannot perform their duties. The first motion we have any account of was made by an intelligent spirit substance which moved upon the face of the deep. The next motion we have any account of, that could be called motion, was when the prophets and holy men of old spake as they were moved upon by the spirit. So we can not help but see from all that has been said on the subject of motion that it was the intelligent spirit substance that condensed the etherial substance and made a vacuum which gave room for motion and made the first motion that was made, and that motion being the first start of all motion that is governed by law, cause and effect; one motion being the cause of another and so on; motion being kept up by a process of motion. That is the motion that is governed by law. The other process of motion are made and governed at will by an intelligent spirit

substance, motionality, the motion power and by the function of the mind mentality, the mental power, and are aided by the function of life, the vitalizer, the function that vitalizes and gives vitality to both the other functions—motionality and mentality. So the corporial body, commonly called physical body, which is an organic structure and is composed of three component parts which are composed of flesh, blood and bone. Material substance is one organism of man, when speaking of man, and is called the outer man or the first man and is of the earth earthy. Then there is another organic structure that belongs to man that has three component parts, namely: spirit, mind and life; composed of spirit substance and is an organism called the inner man or soul, or second man, or the Lord from heaven, and is heavenly, and is a spiritual body, because it is composed of a spirit substance. The fountain head of all spirit substance is in heaven, and this spiritual body was organized there, for it is called the Lord from heaven, and was organized out of the spirit substance and has three component parts

and has three functions, three offices to fill; and those functions are commonly called life, mind and spirit, but may be more properly called mentality, motionality and vitality, or vitalizer. And when a part of those three functionaries were organized together the organisms were called by different names, called spiritual body, called second man, called the Lord from heaven, called the inner man, and most commonly called soul. The other was composed of a corporial substance which was matter and was called a natural body, called first man, Adam, and was of the earth earthy. Now these two structures just spoken of when quickened together is called a human being, soul and body.

Right here I want to digress a little and speak of the brute creation, for they have a double organism as well as the human family, and their organic structure is composed of about the same thing as the human organic structure was. One organic structure was a corporial substance, nothing but matter, and was composed of three component parts which are flesh, blood and bone; but of a different kind of flesh and a

different kind of bone from a human being, but the same kind of blood, almost exactly and all made of a material corporial substance and was an inertia and had no motionaly, no motion power, no spirit substance, no instinct, no life, vitalizer or vitality; but the brute has another organic structure which is composed of a spirit substance and has three component parts which are called instinct or principle, spirit and life; and when those two organisms are quickened together they are called a brute. The difference between the human family and the brute creation is very great; the human family being entirely the greatest almost every way. The brute is made to do just as it does do and cannot do any other way than it was made to do; it was made to be taught by man to a certain ex-extent, and when taught to be ruled by man and circumstances and may be said to be a creature of circumstances, for they are ruled by instinct, which is simply just by the mind of God, under certain circumstances. I said man was superior to the brute in almost every thing, and so he is, only in this, and in

this the brute is superior; because the brute is governed by a principle called instinct, which is governed by the mind of God, which is infinite. And man's mind is infinite.

Well, we will now begin to examine the brute with its instinct under certain circumstances. We shall call all animate things brutes without making any exceptions, but man. We will commence with a chicken, before it is hatched. How did it know how to get out of the circumstances in which it was placed, in a particular situation, in an egg shell; and how did it know or learn how to get out of this shell. Well, we shall let Haecael, the great learned infidel scientist, answer. He says it learned it by habit. How did the first chichen learn it by habit? How did it learn the habit of pecking against the shell with its beak? How did it habitually do it so as to learn the habit? How could it get into the shell and have it closed over it again and again, to habitually peck its way out, so as to learn the habit of doing it so? We shall let Prof. Haecael, the great learned infidel scientist, tell, if he can. How

does the chicken, when only a day or so old, learn to pick up insects that are good for food; such as house flies and other small insects adapted for its food and shun the poisonous insects the bee and other such insects that would sting and hurt them? How do they know how to make the distinction? Ah, they learned by habit. How did they get into the habit of picking up anything before they had ever picked up any thing? And they know how to make the distinction the very first time they ever pick up, and I ask how do they do it? While a child is just as apt to take hold, if they have the chance to do it, of a rattlesnake, especially if it was a yellow one and had just shed and shone nicely, it would be just as apt to take hold of it as it would a glossy piece of ribbon; and would be just as apt, if it had the chance, to take hold of a bumble-bee or a hornet as it would a humming bird or any other harmless thing.

It made no difference because it did not know enough to know any difference, so as to know one would hurt it and the other would not. But the little chicken was gov-

erned by something called instinct and instinct is the mind of God. Now we will look a little at what the bee does. It goes into the forest and gathers wax from the different things and gets it on its legs until it is almost loaded down with it, and goes from the different blossoms and sucks the honey out of them until it is filled with it; they do all this while young. The first time they go from the hive and may be go miles, to accomplish it. then they rise and after flying around a little, strike a straight line, called a bee line, and return to their hive, and there deposit their wax they have brought in, in it; building their comb and making their cells to deposit it in, and also to raise their young bees in. And the cells are all made exactly the same size, and made just large enough to hold a full grown young bee; but they are at birth a little larger than they are afterwards. So the older ones can go in and out of these cells with ease. They make and shape and place together these cells and comb so as to hold the most honey in the smallest space possible. The bee scientists say, the most ingenious scientific artists say it

can not be made to hold as much in the same space in any other way, only as the bee makes it. We ask what makes the bee so ingenious to do all this? We used to say by instinct, but the evolutionists say by habit. But I ask again, "How did the first bee get into the habit of doing it just that way, so as to learn to do it by habit?" Oh, by habitually doing it that same way. But how did they do it at first so as to get into the habit of doing it habitually? Well, we shall let the evolutionists tell and we will see about it after a little.

We will speak a little of what cattle will do under certain circumstances. For instance, I bought some young cattle over forty miles from home, bought them in the fall and brought them home a very round-a-bout way, across several big creeks and ferried them across a river, the Wabash river, and brought them a distance of forty or fifty miles. And I kept them up until the next summer, then I turned them out on the commons and would occasionlly look after them until fall, and they seemed to be satisfied, and I became careless and the first thing I knew they were gone. I

hunted for them a great deal and found they had crossed Big Pine, about seven miles from where they had started, on the right direction from where I had brought them; but that was the last trace I could find of them, though I hunted them a great deal, crossing the river, and searching, but could not hear anything about them, until my brother-in-law, that lived where I bought them from, wrote me that he thought my cattle had gotten back there; thought he knew them, and I went there and found they were mine. Had gone nearly fifty miles and got back there the same fall that they started. So you see what instinct or principle did for them, with the mind of God to direct, and you see it could not have been habit as the evolutionists say, for it was the first time they had ever done it.

Now we will speak of the hog. I got a sucking pig some three miles from home, brought it home, covered up in a basket and put it in a pen, but it soon got out; in an hour or so it was back to where I got it. My brother-in-law got a young sucking pig seven miles from home and carried it in a

sack so it could not see and put it in a pen at night, and next morning the man went out early and it was back sucking the sow with the rest of the pigs; and that was the first time it was ever taken from home, and if it did that from habit I will have to confess that I do not understand the definition of the word habit.

I will mention one more case showing what the pig or hog will do. Put one of them in the ocean a hundred miles or more from land and they will swim around a little and then strike a straight line for the nearest point to land. Sailors used to take them on board with them for that purpose in case of getting lost and find a way to the nearest land; and when they put the hog out they always had a rope tied to him so as to take him in again, and keep him on board for that purpose, for by him they were always sure to get a straight course to the nearest point of land. But what made the hog so certain in going straight to the nearest land. Oh, by habit. Oh, no. Mr. Haecael says it was nothing in the world but the complicated motion of the cerebral molecules placed together in

most varied form, in the hog or bee or chicken or cow that give them such great knowledge of things. But we would ask Prof. Haecael what caused that complicated motion of the cerebral molecules, and what caused them to be placed together in the most varied form. And what caused that complicated motion to give to the hog, the chicken and the bee such great mental power, so as to know how to do all these things that they do? But Mr. Haecael gets all of these effects in the brute and in man to be in them and exist and act in them without any cause whatever. Well, Haecael must be a wonderfully great man, he must be greater than the Almighty himself, for he can make thousands and tens of thousands of effects to come into existence without any cause whatever, and these effects to come into existence out of nothing, absolutely nothing. So he must be greater than God, for God could not do that, but Mr. Haecael is a very great man and can fix a way for all that without any cause whatever. He is the author of the History of Creation. We used to think God was the author of that, but Mr.

Haecael has superceded Him, and he has become the greatest being of the two. He is not Lord God the pope, but Lord God the scientist, for he is the president of the greatest university in Germany, which is called Jena, and is professor of natural science and throws our other scientists in the shade, our greatest scientists, our logicians, for they say it is contrary to logic for there to be such a thing as an effect without a cause. But Mr. Haecael the Lord God, the scientist, can put all our great logicians that reason from cause to effect, all to shame, for saying that there can not be such a thing as an effect without a cause; for he can show all the greatest effect in the universe without any cause whatever. But we want now to speak of the great difference between the brute and the human family. I shall now speak of the brute first. The brute has a double organic structure as well as man and has a double organism, and each organism is made out of two different things, one a material substance and the other a spirit substance, the same as man. And each organism consists of three component parts;

one of the organisms is composed entirely of a material substance, which is matter, and has three component parts, viz: flesh, blood and bone. I speak in a general way applying it to the most of brutes, though of course there are some exceptions, whose organisms are made different from man's organism, although it is made of the same material substance; and the other one is composed of a different substance altogether. It is composed of a spirit substance and has three component parts, which are life, spirit and principle, commonly called instinct. The function of life is the vitalizer that which gives vitality; the function of the spirit is motionality, for it gives the power of motion; the function of the principle or instinct, for the want of a better word, I call it submissiveness, for it is the function of that principle to have the brute submit and yield and do whatever it was made to do. And it was made to be taught by man to a certain extent and then when taught to be ruled and governed by man and circumstances, when man has the control of the circumstances which they have to do with, for the brute was made for

man's use; but when he has not the control of the circumstances that the brute is placed in, then the brute is guided and governed by the mind of God. The brute has life, the vitalizer; that which gives vitality, and some thing called spirit, the function of which is motionality, that which gives the power of motion. But the brute has no mind, no mentality, no mental power of its own, and that is one among the many great differences between the human family and the brute. But the brute has something that man has not, and that something is generally called instinct; but I call it principle and the function of that principle I call submissiveness; because it submits to be guided, ruled, and by other powers, other minds, not its own. So the brute you see has no selfhood and was not made for itself, but was made for the use of man. And at death the brute loses its identity, the part that was composed of a corporial substance goes back into matter and there remains or goes into something else; and the part that was composed of spirit substance goes back into the fountain head of spirit substance and entirely

loses its identity forever. Like a drop of water that goes back into the fountain head of water and comingles with the rest and loses its identity entirely. But man is different altogether from the brute, for man was made a selfhood and may be called an *ego*, a selfhood, an I am. You might ask me what I mean by an *ego*, a selfhood and an I am, and I would say the best way that I can explain it is to say God is an *ego*, a self-hood, an I am; and all the difierence is He is the great I am and is infinite; man is the small I am and is finate I am aware that there is a great many ideas of what man is and the power he has to do or not to do. There are a good many think that man is a creature of fate and was fated to do just as he does do; or in other words he does just as God made him to do and cannot do any other way than he does.

But if you will let me put in a word here I will say if God made them to do any certain way they do just the way they were made not to do. And some say that God has foreordained, predestinated that man shall do just what he does do and say that God has foreordained and predestinated those

that do bad to eternal damnation, eternal misery for doing what they were made to do; those that do good, to eternal happiness, for doing just what they cannot help but do. Others hold they all will be made holy and happy for they all do just what God made them to do. But let me ask a question or two. If they do just as they were made to do why does He not make them holy and happy now; what is he waiting for? For we should like to be made holy and happy and see no use in waiting so long. But some say He is a free agent; others say a free moral agent, but I say He is not an agent at all, without He has accepted some agency from some person, for the true meaning of the word agency is doing business for somebody else; others say He is a free moral being, but I say if you put moral to it at all, He is a free immoral being, although I drop the word moral and say He is a free being, to do just as He pleases as far as His physical ability and mental power will carry Him, and then submit to the consequences, good or bad.

Chapter X.

Now before I go any farther I want to go back to Haecael and his monera from which he gets the start of all animate beings. The monera is the simplest, he declared of all known organisms, as well as the simplest of all imaginable organisms, being a mere lump of pure album without organs or heterogeneous parts. This tiny pelagio animal, not as big as a flea, which inhabits the bottom of the ocean, its entire body when completely developed consists of nothing but a semi-fluid albuminous lump, and he says they are organisms of the utmost importance for the first origin of life. Then he says life and mind is nothing but the complicated motion of the molecules of the brain and nerves, placed together in a most varied manner, and then distinctly tells us that this living animal, the monera, has neither organs or parts, neither brain or nerves; yet the brain and nerves of this little thing, the monera, has to be placed together in the most varied manner so as to produce complicated motion of the molecules so as to produce life

and mind. So there would be a theory for the first origin of life and mind, that it would be the primeval parent of all organisms, the first parent of all animate beings. Prof. Haecael himself says it was a matter of the utmost importance for the theory of the origin of life. Haecael's "History of Creation," vol. I, page 187, Haecael says that life and mind is nothing but the complicated motion of the molecules of the brain and nerve, placed together in a most varied manner. So you see that life and mind are only a complicated motion—Haecael's "History of Creation," vol. 1, page 199. You see what infidel scientists say about there being no real life, no real substance, no real mind, no mind substance, no spirit, no spirit substance; so of course no soul. All infidel scientists, so-called, say there is no such a thing as a soul. Humes, Voltaire, Gibbon, Tom Payne, Bob Ingersoll all agree on that. Well, if Mr. Haecael's position be true that there are no life or mind, only motion, and that motion made by the molecules of the brain and nerves placed together in a varied way, the mole-

cules being minute invisible particles and if motion was or could be a something, and being made by such a tiny thing that it would be nothing or almost nothing, but if the motion was made by ever such a big substance, the motion would be nothing; for motion is not a substance, but an act, a change of substance; so motion is nothing. You can not fail to see that if Prof. Haecael's theory be true, life and mind be nothing but motion, and we have shown that motion is nothing, not a substance, only an act, a change of substance; so according to that theory mind and life are nothing Then there no such things as life and mind. Then if there is no life and mind the infidels are right in saying that man has no soul; for if life and mind are not two component parts of the soul, I defy the ingenuity of man or devil to prove that man has a soul But man has a soul, for he has life, mind and spirit motionality, which are all three component parts of the soul; for the soul is an organic structure, an organism, composed of a spirit substance and can not be seen; but their effects can be seen and we may know they are

there by the functions they fill and the effects they produce. Where there is no life there is no vitalizer, no vitality, no mind, no mentalizer, no mentality, no spirit, no motionizer, no motionality. You can see all this by your own observation and know by your own observation; when a person is dead and has no life, he has none of these functions; all are gone, because they are an organic structure, an organism, and when life leaves a person, mind and spirit goes with it, for they are all organized together; so when life leaves they all leave together, no life power, no mind power, no spirit power, and you know it or may know it by your own observation, that they are all gone out of the body at death and the body is called a corpse and is nothing but a lump of matter, and you know it or may know it by your own observation and common sense, even without logical reasoning. Well, I have come over these things so often and in so many different ways that if you are *compus mentus* you can not help but understand it. Now I want to come over again a few of Webster's definitions and what philoso-

phers say. They say the soul is immortal because it is immaterial and eminated from God. Webster says immaterial is something not consisting of matter; then he says immortal, never dying; immortality, immortal existence. Then he says, the soul, the spiritual and immortal part of man; life, intellectual principles, a human being. So you see according to that definition of the soul, the soul has spirit, life and intellect or mind, the same thing. Soul, immortal part of man, and he calls it a human being. So after life, mind and spirit, which is the soul, goes out of a man or body he is never called a human being any more, but is called a corpse or dead person, because it has no life, mind or spirit in it, which is the soul, or in other words has no soul in it. Now we will take his definition of the word spirit. He says spirit is life; immaterial, immortal part of man—soul. Now I want you to take particular notice when he is defining the soul or the spirit as the immaterial, immortal part of man; he defines them pretty near alike, he has life in both; immortal part of man in both, and spirit

in both, and soul in both; but to the soul he adds the intellectual principle. which is simply the mind, and to the spirit he adds immaterial and then he adds soul to the meaning of the word spirit. Then the soul is the immaterial, immortal, spiritual part of man, a spirit substance and is an organism; an organic structure composed of life, mind and spirit; according to Webster's definition of the two words, soul and spirit; he does not make soul and spirit synonomous but shows they are closely connected, and so they are, for the spirit is one component part of the soul. Right here I want to make a remark. Whenever we want to speak of that something called spirit, when we want to make use of it as a part of the soul, or as a part of the immaterial, immortal part of man, or when we want to make use of it as that something that has the function of motion, the motion power, motionality; and we want, and there should be another word selected and chosen to be made use of instead of the word spirit, for several reasons. One reason is, those things just mentioned are all immaterial, spirit sub-

stances, and, another reason is, spirit is a generic term, without it is defined by some other word that is used with it, for there are two kinds of spirit substance. One is an immaterial spirit substance, God, angels and all heavenly things, soul, life and mind, and something that is called spirit all are immaterial spirit substance or substances. Webster gives breath as one definition of spirit and distilled liquor as another definition of spirit, and they are both material substances, and both spirit substances. Then there are a great many things given as a definition of the word spirit that are not substance at all. Webster gives vigor as a definition, to animate as a definition, to excite as a definition, and to kidnap as a definition of the word spirit—all are actions and nothing real, not substance, and yet they are called spirit. Then there are main ideas that are frequently called spirit, that was the spirit of the subject, meaning the main ideas of the subject; that is the spirit in that piece, the main idea in the piece of writing; that is the spirit of the constitution, the general idea, general idea contained in the con-

stitution. So you see the word spirit has taken the place of the word idea in a great many places, though an idea is not a substance or thing; the word spirit has taken the place of the word enjoyment in a great many places; to get into the spirit of horse racing, or the spirit of playing ball, or the spirit of playing cards, getting into the spirit of any one or all of these things is just simply getting into the enjoyment of any one or all of those things, though enjoyment is not a substance or thing. So you see the word spirit is very generic and is applied to a great many things. Those are some of the reasons why we want a more specific definite word when applied to immaterial spirit substance.

Chapter XI.

Well, now I will speak of motion, what it is and the cause of it, the process and in part what governs it. Motion is not a something, it is only an act of something; it is not a substance, it is only the act of a substance, only a move of something or

substance. Some say there are several kinds of motion; any move or act is motion, but there is but one kind of motion; a move or an act both mean the same when speaking of motion. But there are three phr ses of motion. So as to get the idea more vivid and clear before the mind I will have to embody the idea of the three phr ses of motion altogether by commencing at the commencement of the first motion that took place outside of heaven. When God saw fit to make the solar system and all things therein, He took a part of the spirit substance, a part that had the power of motion in it and moved upon the incorporial etherial substance, and condensed as it moved and made a displacement, caused a vacuum in space, which gave room for change of substance, and that caused a change of substance, which caused another vacuum in space, another move of substance. This brought about a process of motion, but I shall not undertake to particularize for I am not scienced enough in that process of motion to do it. That process of motion I call "haphazzard" motion;

sometimes quick and powerful and some times very slow and easy—varies very much. But there is another process of motion that differs very much from that one. I will now speak of that process of motion. When God made the solar system He made it out of a corporial substance that was an inertia—could not start itself or stop itself when started—but when He made it He systemized and systematized, and gave it laws, the law of adhesiveness, attraction, gravitation and repulsion, and the spirit substance, that part of it that had the power of motion, put the solar system in motion and it has been in motion ever since and will be while time lasts. That process of motion does not vary a particle because it is kept up and governed by positive law, and it is impossible for it to do any other way only the way it does. Then there is another process of motion. That is made by all animate beings, all having a part of that spirit substance, that part that has the power of motion, motionality; and that process of motion is controlled by the mind of man or the mind of God, the mind of

man having the control of his own spirit substance, that has the power of motion and he governs it, but the mind of God governs the motion of all the rest of animate beings by the principle He has given them, or instinct as some call it. So you see all motion is made or started, is all done by the spirit substance, by that part that has the power of motion, motionality. I think I have said enough to establish the process of motion. I now want to ask the atheist a few questions and I want him to be honest enough to answer the questions so as to be satisfactory to himself, at least. I want the evolutionists to take notice of some of my questions also, as I propound them. I want the evolutionists and atheists to help each other solve the problem if they can, but if they can not, then to give it up that there must be a God, an all-wise being. The first question is, what makes some of the animate beings have so much more ingenuity than others that seem to be as smart every other way, even have more ingenuity in some things, than man that is smarter every other way? I want to know how comes the difference.

You may say they were made so, but who made them so without there was a God, a maker. But, you may say they were always so, but animate beings did not always exist, for there was a time when there was no such a thing as animate beings. All scientists agree on that; but evolutionists say they learned it by habit, but how did they get into the habit first. You might ask me what animate beings there are that have so much power of ingenuity, and I would answer the bird and the bee and especially the latter. The bird in building its nest and the bee in making its comb. The most scientific, mechanical artists say the bee comb could not be made to hold as much honey in the same space in any other way than the way the bee makes it. And the bee when only a few days old will leave the hive and go a mile or more away to blossoms, and fly from blossom to blossom until they get what sweets they want and some way ingeniously gather wax on their feet, then fly around a little until they get above the main obstructions and then strike a straight course for their hive; the course they

strike is called a bee line, and that is about as straight as can be. When they get back to their hive they go in and go to work building their comb. Now the the question is how do they know how to do all of this. And another question is what makes them do it. You will say, I suppose they were made to do that way. Yes sir, I suppose so to. But evolutionists tell us they learned that by habit, but they ought to tell us how they first got into the habit of it. We both agree they were made to do that way. Well, if they were made there must have been a maker. Now the question is, who was wise and ingenious enough to make them so wise and ingenious? I want you to answer if you can, if you can not, get Mr. Haecael to help you, for he is Lord God, the scientist, and knows all things. A question asked by an evolutionist: "Mr. Haecael, your honor, sir, if you please, I want to ask how it is that some of the small animate beings are so wise and ingenious, what is it that makes them so?" "O, that is very easily answered, it is nothing in the world but the complicated

motion of the molecules of the brain and nerves placed together in a most varied manner." Another question, "What is it that places the molecules of the brain and nerves together in a most varied manner?" Another question is, "When animate beings have the same amount of brain and nerves, and the molecules of the brain and nerves placed together in the most varied manner, the question is why they do not all have the same amount of wisdom and ingenuity." But they do not and you know it by your own observation. Prof. Haecael answers by saying "It is easier to ask questions than to answer them." Then we say yes that is true, but we thought if he was god of science as he professes to be and as his followers acknowledge him to be, we thought he would be able to answer questions that might be propounded to him, especially on his favorite theory of evolution. But as he can not answer and is not disposed to try, and as my problem is now a harder one than any I have propounded I will propound it to the atheists, deists and skeptics. And when the problem is propounded I want

you all to be honest enough with yourselves to solve it if you can, and if you can not then be honest enough to give up atheism, deism and skepticism. The problem is this: How is it, or why is it that some animals have so much more wisdom and knowledge under certain circumstances than man has under the same, circumstances; when under ordinary circumstances the man has a hundred times more wisdom and knowledge than the brute has, yet the brute under extraordinary circumstances has a thousand times more wisdom and knowledge than man has or can have, because man is a selfhood and the brute is not; but why is it or what is it that makes the brute so much wiser than man under extraordinary circumstances, without there is a God, an all-wise being, to give it to them just when they want it, is the problem that I want solved. But to show that I am right about some brutes having more wisdom than man under certain circumstances, I will give some historical facts. Goldsmith in his "History on Animated Nature," says before they learned the art

of navigation very well, sailors would take a hog with them, so that if they got lost they could learn the way to the nearest point of land possible; so when they would get lost they would tie a rope to a hog and put him out into the ocean, and after swimming round and round a little while, he would strike a straight course to the nearest point of land possible, and never fail to do it, although it might be hundreds of miles away. No human being could do that. You may take a pig only a few days old, blindfold it and take it miles away from its bed and unblindfold it and let it lose and it would soon be back to its bed. I know this by my own observation and I believe it by what truthful men say about it. They say they have taken them seven or eight miles from their bed in a sack, so that they could not see, and put them in a pen, but they got out and the next morning were back to their bed. And you may know it by your own observation; either by natural or produced experimental observation; you may know it for yourself and that was Lord Bacon's way of knowing things. And if they can do that way seven or eight

miles from their bed, taken blindfolded, there can be no doubt but what they would do the same, even if they were blindfolded, if they were taken away hundreds of miles from their bed if there were no obstructions in their way and they were physically able there can be no doubt but what they would go right back to their beds; but there is no human being that could do it. Now this shows in the most positive manner that there is something that has a great deal more wisdom and knowledge than man has and helps the brute to do what it does under extraordinary circumstances with supernatural help, for the brute under ordinary circumstances does not have one hundredth part as much wisdom as man has and you know it by your own observation, so the brute must be helped by wisdom and knowledge that is not its own. The brute is made with an instinct principle to be governed and taught by wisdom and knowledge that is not their own; when I say brute I mean all animate beings except man. So when brutes first come into the world they are governed and taught by wisdom and knowledge that is not their own;

they are governed and taught until they get into the habit of doing as they do, when they do not need any more supernatural aid, but now do what they do by habit. But they do not do things by habit until they have learned the habit of doing them through supernatural aid. But evolution ists tell us they learn to do it by habit and that before they have learned the habit of doing it. Ask them what makes the tiny chicken, when only a day or so old, know how to pick up flies and other insects, adapted for its food, and shun the bee and ant and other insects that would sting or hurt them. Oh, they learn to do it by habit. But how did they learn the habit of doing it in the first place? Well, I confess that I do not know, says the evolutionist. Well, you might ask your God, Prof. Haecael, he certainly could tell you Yes, I suppose he could, but I do not like to ask him, for he does not like to be bothered with so many hard questions; but if I was to ask him, the evolutionist says he would just say it was nothing in the world but complicated motion of the molecules of the brain and nerves placed to-

gether in a most varied manner. That is what gives it all that wisdom and knowledge, but the evolutionists say I must confess that I never could fully understand how those complicated motions of the molecules of the brain and nerves placed together in a most varied manner; I never could see how those complicated motions could give so much wisdom and knowledge and ingenuity as there is, and I never could see what made those complicated motions, nor what placed the molecules of the brain and nerves together in a most varied manner, and that all had to be done before there was any life or mind or any animate beings, but that all had to be done so as to produce life, mind and animate beings. Evolutionists say it does look strange, but I suppose it must be so for the Lord God the scientists says it is so, and I believe it. If our God would tell things so unreasonable and so absurd, and I would be an atheist and say that there is no God; but our God through the prophets and holy men of old spake as they were moved upon, and told us who made us and that our bodies were made by God, out of the

dust of the earth; and I say and you know that the dust of the earth is a corporial substance and is nothing but matter, and was and is an inertia, has no motion power in it, no motionality, no life, mind or motionality spirit. But I have been over all this ground in my work and I shall not go over it again. I shall not particularize, I shall only bring up some of the main leading ideas connected with other ideas and embody them so as to get the ideas more clear before the mind. But right here I shall have to make a few explanatory remarks about Moses' account of creation. Moses wrote about two thousand and five hundred years after man was made, and may be a good while longer, for we can not get the time certain.

Moses wrote as a prophet and a historian, and as a biographer, and it is all mixed together; but we can tell by close observation when he is writing as a historian, when he is writing as a prophet, and when he is writing as a biographer. He says in the beginning God created the heavens and the earth, and as a historian the earth was without form and void; the same as to

say the earth was not in existence yet. Then he says darkness covered the face of the deep. Here he speaks as a historian telling the condition of things before the earth existed, when it was without form or void, when it was not in existence, and he continued speaking as a historian and a prophet, and tells the process by which it was brought into existence. He says the spirit of God moved upon the face of the waters here instead of saying the face of deep. He says the face of the waters, using prophetic language in both places, figuratively meaning etherial substance, which is darkness, an etherial, incorporial substance; and as I have said before the spirit of God moved upon the etherial substance of that darkness and condensed as it moved a part of the thicker part of the darkness, the etherial substance, and made matter and attenuated the thiner part and made light. And God says, let there be light and there was light, and God saw the light that it was good, and God divided the light from the darkness and called the light day and the darkness night. Then the name of light

is day and the darkness night without any regard to time. Here he speaks literally, using literal language and as a prophet and historian when he said that God said, let there be a firmament in the midst of the waters and let it divide the waters from the waters; and God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament, and he called the firmament heaven; here he used words that had a literal meaning, firmament and heaven having about the same meaning. Webster defines them as about the same, the firmament, the region of the air, the sky; heaven, the region of the air; expanse of the sky. But when he said let there be a firmament in the midst of the waters he speaks as a prophet and uses prophetic language and says, water, figuratively when he literally means etherial darkness. The reason I say this the region of the air, the expanse of the sky, never was in the midst of literal water but was made in the midst of etherial darkness, as I have already explained, that God with or by His spirit substance which had the power of motion

moved upon a part of the etherial darkness, upon the etherial incorporial substance, condensed as it moved, and caused displacement of substance, which caused a vacuum in space which gave room and cause for change of substance and caused a motion of substance and that motion caused air or wind, and that space where that motion is that causes air or wind is called heaven; the region of the air, the expanse of the sky. There could not have been such a thing as air without motion; the motion of substance, for it is the motion of substance that causes air. There would be no such a thing as motion of a substance that causes air without a vacuum in space which is the cause of change of substances which is motion; but there could not have been any vacuum in space if it had not have been for the spirit substance that had the power of motion. It moved upon the etherial substance and condensed as it moved and made displacement, which caused a vacuum in space which was the cause of change of substance which was motion. So you see the spirit substance is the cause of all motion, with-

out it is Prof. Haecael's complicated motion of the molecules of the brain and nerves, placed together in a most varied manner; but that complicated motion I do not know much about or where it come from, and I guess Prof. Haecael does not know much, or if he does, he has not been honest enough to tell us. Now Moses speaks of things literally and gives their literal names when he says, God said let the waters under the heavens be gathered together into one place and let the dry land appear; and it was so. And God called the dry land earth, and the gathering together of waters he called seas. Right here I want to make a few explanatory remarks. One great trouble is with our religious scientists and with our infidel scientists they fail to get the idea that is aimed to be conveyed, frequently, by the prophets or by the apostles. The prophets, Christ and the apostles, use words in a prophetic metaphorical way, using symbols, parables, allegories and metaphores in a figuratively way and with those prophetic and metaphorical ideas they brought in literal ideas and used literal words to con-

vey these ideas without making any particular separation of the metaphorical and literal ideas, so it left it somewhat complicated, and our translators not understanding it altogether have put in a word or words to help the meaning and thereby have sometimes destroyed the real meaning which makes it more complicated. Then our religionists do not adhere close enough to Paul's admonition to show themselves approved unto God, workmen that need not be ashamed rightly dividing the word of truth; so they have it in a complicated condition. The infidels that claim to be scientists and say that the bible and science conflict, would rather leave it complicated so as not to be understood so they can carry out their infidel theory.

I want to explain a little more about light and darkness as it is taught in the scriptures. God calls light day and darkness He calls night, without regard to time. Then we learn the name of light is day and the name of darkness is night, and that first light by man was called cosmical light, but by God, day. And right here He

tells what was done in the first light on the first day, which was cosmical light, called day by God Himself, and that day had no definite length of time, or if it had, there is no man in this world knows what length of time it had, for there is no data from which they can tell and God never told us. The seven days all coming under the same head; the six days that God worked and the day He rested, all done under the cosmical light that was called day. The reason I say that they were all numbered together and called first day, second day, third day, fourth day, fifth day, sixth day and seventh day, all done and numbered under the first light that God separated from etherial darkness, and called light day without ragard to time. But there is another process of dividing light and darkness and this process is done by the sun, moon and stars; and they are to regulate time. And God said, let there be light in the firmament of the heaven to divide the day from the night, and let them be for signs and for seasons for days and for years. And God set them in the firmament of the heaven to give light upon the earth and to

rule over the day and over the night and to divide light from darkness. This process of dividing light from darkness and to rule over the day, and over the night, and this process of dividing and ruling was made with respect to time and was made to govern time. But after God separated light from darkness and called light day and darkness night, there was no more mention of darkness or night as being connected with day, until after the seven cosmical days; cosmical light was ended, that included the six days that God worked and the day He rested. The six days that He worked He made and regulated the solar system and put the sun, moon and stars all in their places and all the planets in their places, and then systemized and systemized and put every thing in order, and made laws to govern the solar system. And after He had made everything, or a start for everything, on the seventh day, or cosmical day, He rested. The reason I call it cosmical day God called light day and man called that light that God separated from etherial darkness cosmical light, and God called that light day, so we call

it cosmical day. One reason why men call it cosmical light is because it existed before sunlight; before the sun, moon or stars were made to give light; but they were not made only to give light, but also were made to divide time and to regulate time.—In the 1st chapter; 14th verse of Genesis. God said, let there be light in the firmament of the heavens to divide the day from the night and let them be for signs and for seasons and for days and for years; and 15th verse, and let them be for light in the firmament of the heaven to give light upon the earth.

There is no mention of night or darkness after God separated light from that etherial darkness until the end of the seven days, or until the end of the seven periods. I call them periods because there was no division of time nor any thing to regulate time; but after God had separated light from darkness, and called the light day and darkness night, then Moses began to tell what was done on the first day on the first period of light. He says the evening and the morning were the first day, the first period, the same way the evening and the

morning of the second day were the second period, and the evening and the morning of the third day, the third period. On the third period he begins to speak of division of time and regulation of time, and says let there be light in the firmament of the heavens to divide the dayfrom the night; let them be for signs and for seasons andf or days and years.

Here I want to make another statement. Moses spake as a historian, as a prophet and as a revelator; as a revelator he revealed to man the things that God, the divine revelator, revealed to him; as a historian he revealed to man the things that God did in the past before time commenced; then he spake of things as a prophet and revealed things of the future, and often spake as if they were done, although it might not be done for a hundred or thousand years. Prophets often speak that way for the apostles says with the Lord a thousand years is as one day and one day as a thousand years; so you see God does not count time; past, present and future are all the same with Him; like it was when He spread out the great panorama

before John the revelator, revealing past, present and future, all under one head. But it is certain there was no division of time as we have now until after the solar system was put in order, and the spirit substance, the part of it that has the power of motion, motionality, moved upon it, the solar system and set it in motion and it has been in motion ever since and will be as long as time lasts, for it is kept up by positive laws, and we have had the division of the days and nights of the signs and seasons, days and years ever since. So we have had time and the division of time ever since the solar system was put in motion. The solar system is matter and has no motion power within itself, only as it is put in motion by the spirit substance that has the power of motion, but now that motion is kept up by positive laws made by God to govern it. But now I want to speak of those first seven days that existed before the regulation of time. Those seven cosmical days that may be properly called periods for they have no definite length of time; it may be a year, or it may be a hundred years, or it may be a thousand years,

and it would look supposable to be that way, as one day is a thousand years with the Lord, but it may be ten thousand years, each day or period being a thousand years or ten thousand years. The periods or days may differ in length, but I claim there is no man that can tell anything about the definite length of time, for there is no data by which we possibly can tell and God has never told us. For the want of a right understanding of the difference of the day or days, caused by cosmical light from the day or days caused by the sunlight, the religious scientists, and the infidel scientists none of them rightly understanding this is what makes them differ so much in the time of forming and making the world. Another thing that makes skeptics and infidels, they do not understand why it was that Adam lived about nine hundred years after he ate of the forbidden fruit when God told him positively that the day he ate thereof he should surely die; and the religious world, the greater part of it, does not understand it well enough to explain it to them; yet some try to explain and some say one way and some another, and

so make it more complicated than ever; but to thoroughly understand it we must get right down to the root of the matter. Our translators have been a good deal to blame in this matter for not translating the Hebrew word *chayim* in the plural, which should always be translated so. When God made man He breathed into his nostrils, *ruach chayim*, plural, breath of *lives*; but our translators have translated it in the singular. breath of life, although I do not know why without it was because they could not conceive of Adam having more than one life, and thought it would not do to translate it lives; yet if they had, then we could have seen that Adam might have lost one of them and retained the other that might have made him live nine hundred years. Undoubtedly it should have been translated in the plural, for all Hebrew scholars, without exception, say it was spoken in the plural in the Hebrew language and should have been translated that way. You may ask any of them and they will all tell you the same. Now I want to explain about those two lives a little more fully. That life that Adam

lost when he sinned the day he ate of the forbidden fruit, that Alexander Campbell calls divine life, divine connection with God, but when Adam lost that divine connection with God he lost divine life; then his corporial body, commonly called physical body, was mortal, had nothing in it that would immortalize and perpetuate it. So Adam lost that life and did not have it to transmit to his posterity, and as we are his posterity none of us have that divine life that Adam had and lost. So our corporial bodies are mortal and have nothing in them to immortalize and perpetuate them. But God pitied us and fixed a process by which we might get our corporial bodies that were or are mortal, immortalized and perpetuated; made so as to live eternally; not on this earth, but in heaven, not until after we die and are raised from the dead; but before we die we have to comply with certain conditions so as to get a germ or ernest, as the apostles call it, of that divine life that Adam lost. That germ of life is called the ernest meaning, a small portion of the spirit of life. In Second Corinthians, 1st chapter, 22d verse,

and in Ephesians, the same apostle says, "Ye were sealed with the holy spirit of promise which is an ernest of our inheritance until the redemption of the purchased possesion." So you see we do not get the whole of that life until we are redeemed from the grave or dead.—1st chapter, 14th verse of Ephesians. I want you to take notice that whenever he speaks of us being mortal he speaks of it as being our body that is mortal, that is our our corporial body, or as Paul calls it, our natural body. Romans, 6th chapter, 12th verse, "Let not sin reign in your mortal body." Romans, 8th chapter, 11th verse, "But if the spirit of Him that raised up Jesus from the dead dwell in you He that raised up Christ from the dead shall also quicken (make alive) your mortal bodies, by His spirit that dwells in you." But we have to comply with certain conditions so as to get that spirit and when we get it we get a germ of that divine life that Adam lost, then when we get that spirit of life we have divine connection with God, but before we get that spirit of life we have to become sons by adoption, and if we have

faith we have power to become sons.—John, 1st chapter, 12th verse; Galatians, 4th chapter, 5th verse. That we might receive the adoption of sons, because you are sons, God has sent forth the spirit of His son into your hearts. 7th verse, Wherefore thou art no more a servant, but a son, then an heir of God through Christ. Then we get that divine life, divine connection with God, by God, the Father sending the spirit of His son which was the spirit of life, divine life into our hearts. As the Father hath life in Himself He has given the Son to have life in Himself.—John, 5th chapter, 26th verse. And this is the record God has given unto us, eternal life and this life is in his son.—First John, 5th chapter, 11th verse. He that hath the Son hath life; and he that hath not the Son hath not the life, 12th verse. Here the apostle must have meant divine life, ernest of the spirit, they had physical life or vital life, as it is called before they had the son. Here again when He said, "Except you eat the flesh of the son of man and drink his blood, you have no life in you." John, 6th chapter, 43d verse. He must

have meant divine life, the ernest of the spirit, for He was talking to persons that certainly had what is commonly called physical life or animal life. He was using his flesh and blood as an allegory of spirit and life, and epxlained the allegory, and says "It is the spirit that quickeneth;" that is makes alive; the flesh profiteth nothing. The words that I spake unto you they are spirit and they are life. Same as to say what I have been talking to you about, that you have to eat and drink is spirit and life of Christ; or in other words, you have to receive the spirit and life of Christ or you have no life in you, no real life that will immortalize and perpetuate your mortal bodies. He was talking to his disciples, for many of them quit following him and said, "It was a hard saying, who could bear it." But at that time he had not given any of them the spirit and life or spirit of life, and did not until after He raised from the dead; but when He was talking to His disciples, John, 14th chapter, 19th verse, He said, "Because I live you shall live also;" 20th verse, "At that day ye shall know that I am in my Father and

you in me and I in you;" 21st verse, "He that hath my commandments and keepeth them, he it is that loveth Me, and he that loveth me shall be loved of my Father and I wi l love Him and manifest myself unto Him;" 22d verse, And one of them asked him how he would manifest himself unto them and not unto the world, 23d verse. Jesus answered and said unto him, "If a man love me he will keep my words and my Father will love him, and we will come unto him and make our abode with him." He certainly did not mean that they would do it personally, but by their spirit, as I will show directly. Then after He explains several more things in the 27th verse, He says, "Peace I leave with you; my peace I give unto you." What that peace was I confess I do not know; it might have meant his spirit, or it might have meant peace of mind, or both, for He did give them peace of mind when He appeared and stood in their midst. I want to explain this a little more fully; John, 20th chapter, 19th verse. The same day at evening after Mary had seen Him, the same day that He arose from the dead, being the first

day of the week, when the door was shut where the disciples were assembled, Jesus came and stood in their midst and said unto them, "Peace be unto you, 20th verse; and when He had spoken unto them He showed them His hands and His side Then the disciples were glad when they saw it was the Lord. And that must have given them peace of mind, for they had been troubled about His being dead. Then said Jesus to them again, " Peace be unto you; as my Father has sent me even so I send you," 22d verse. And when He had said this He breathed on them and told them to receive the holy spirit; the spirit of life, divine life; it is to quicken, make alive, immortalize, perpetuate our corporial, mortal bodies after death.

Right here I want to explain a little. Please take notice that this holy ghost, holy spirit was given the first night after Christ was raised from the dead, before He ascended to His Father. But there is another holy ghost, holy spirit spoken of that did not come or they did not get until Christ ascended to His Father. Christ had told them it would not come until He

had ascended to His Father. You would like to have some proof of that I expect. Well, turn with me to the 16th chapter, 5th verse of John, and there we will read the proof. "But now I go my way to Him that sent me and none of you ask me whither goest thou;" 6th verse, "But because I have said these things to you sorrow hath filled your hearts." 7th verse, "Nevertheless I tell you the truth, it is expedient for you that I go away, for if I go not away the comforter will not come unto you, but if I depart I will seud him unto you:" 8th verse, "And when He is come He will reprove the world of sin and of righteousness and of judgment." 9th verse, "Of sin because they believed not on Me." 10th verse, "Of righteousness, because I go to my Father and you will see me no more." So when He went to his Father He would not be with them any more. 11th verse, "Of judgment, because the prince of this world is judged." You might say you did not quite prove it for it said comforter instead of the holy spirit or holy ghost. Now we will turn back to the 14th chapter, 15th verse of John, "If you love me

keep my commandments. 16th verse, "And I will pray the Father and He will give you another comforter that He may abide with you forever, even the spirit of truth." Here I want you to take notice that he calls the comforter the spirit of truth. 25th verse, "These things have I spoken unto you being yet present with you;" 26th verse, "But the comforter which is the holy ghost, (holy spirit) whom the Father will send in my name, He shall teach you all things." Now I want you to take particular notice that the holy ghost, the holy spirit, that is the comforter, the spirit of truth, proceeds come directly from the Father. I will give you another quotation in proof of what I say. In the 15th chapter of John, 26th verse, "But when the comforter is come whom I will send unto you from the Father, even the spirit of truth, which proceeds from the Father. He shall testify of Me." 27th verse, "And you also shall bear witness because you have been with Me from the beginning." You see then from what we have said and the scriptures we have quoted that there are two holy ghosts,

holy spirits spoken of and they had different funtions to fill. The one that proceeds directly from the Father; its functions were to comfort, to guide and to instruct, reprove, rebuke and testify; to bring all things to the apostles memory, to guide the apostles in all truth and to give supernatural power. But when the disciples were placed together, builded together for a habitation of God through the spirit, Ephesians, 2nd chapter; 22nd verse, "The Gentiles were built into the same building, which was the church that Christ said that He would build, and the disciples were the material that He had prepared before." John the Baptist was to make ready a people prepared for the Lord Luke." 1st chapter, 17th verse, "John the Baptist had made them ready, prepared them for Christ's use, and Christ finished preparing them before His death, for they were the material that He was going to build his church of. And the first night after He arose from the dead, in Mark, 16th chapter, 7th verse, He had met some of them and told them to tell the rest of them that He would go before

them into Gallilee and there they should see Him as He had told them before; so He had told them where to meet in Gallilee and they went there and the apostles were all there and those that traveled with them were all there except Thomas. I suppose about a hundred and twenty from what Peter said a short time afterwards. And when the doors were closed and they were all there together and Christ stood in the midst of that body of disciples, and He must have been the head of that body and He is the head of the body, the church. Collossians, 1st chapter, 18th verse. While Christ was standing in the midst of that body He said, "Peace be unto you;" and then gave them the commission saying, "As my Father hath sent me, even so send I you;" 20th chapter, 21st and 22nd verses of John, and when He had said this, He breathed on them and saith unto them: "Receive ye the holy ghost," (holy spirit) which was the spirit of life, spirit substance called the ernest of the spirit. Christ had told His disciples that they had to have that spirit of life or they had no life in them at all;

of course they had what is called animal life, vital life, but they had no real life that would perpetuate or immortalize their mortal bodies, for Adam had lost that life, spirit of life, and could not transmit it to his posterity; but he did transmit what is called animal, vital life, which is a spirit substance and was from the spirit world to Adam, and from Adam to us. Its functions are to vitalize, to give vitality to our corporial bodies, that Paul called natural body, and also to the spiritual body which is inner man or soul; and it is one part of that body, the soul or inner man; but that holy spirit of life that Adam had and lost, its functions were to keep Adam's corporial body, that Paul called natural body, but commonly called physical body, immortalized and to perpetuate it; but Adam sinned and lost that life, and then his corporial body was mortal, yet he had an incorporial body in it that was a spirit substance and was immortal. Man is a duality, has a double organism, as I expect to show by your own observation and by scripture. I have explained this before, but I want to keep it before the mind until I get through.

We will commence with scriptural proof first, and want you by your own observation and logical reasoning and common sense to investigate the matter closely, for I am going to present the matter fairly and truthfully. In First Corinthians, 15th chapter, 44th verse, Paul says, "It is sown, buried." I shall use the word buried altogether now for that is the literal meaning of the word sown. We all know by our own observation and common sense that when a persons body is ready to be buried it has nothing about it that is supernatural; that is the reason Paul said it is buried a natural body. We all know or may know by our own observation that that body that is ready to be buried has no life, mind or spirit in it, and we know by our own observation that the most of persons have all these before they are dead; we do know that the most of persons have life, mind and spirit before they are dead; but how do we know it for we cannot see life, mind or spirit. We know it by the effects they produce and by the functions they fill while in the body. What we call life is what vitalizes and gives vitality.

What we call mind is the controler and controls every act or motion we make, and what we call spirit is what has the power of motion, the motion power, motionality. But when a person is dead life is gone, then there is no vitalizer, no vitality; and when mind is gone, then no mentalizer, there is no mentality, no controler, no controling power, and needs none; and when the spirit is gone, there is no power of motion, no motionality, and we can see and know this all by our own observation; which was Lord Bacon's way of knowing every thing. For when a person is dead there are no effects produced and no functions filled for the spirit body, the soul that has all those functions is gone out of our natural incorporial bodies. The reason I said the most of persons, there are some that have no mind and are idiots. But now at death by our own observation we find that there are three things gone; life, mind and motionality are gone. Now I want to make a statement. If a person was weighed just before being killed suddenly, so as not to waste any of the material substance that belonged to that

natural body, then weigh that natural body after it is dead, after life, mind and spirit is gone out of that natural corporial body, and it will weigh as much as it did while they were in it. That natural corporial body does not weigh any more when those three things are in it, nor weigh any less when they are all out of it. So these three things just spoken of must be a part of an incorporial substance, for they do not weigh anything, if they do we cannot weigh them in the body or out of the body. I said they were a part of an incorporial substance and so they are, but there are but two great incorporial substances as I have explained heretofore, and one of those great incorporeal substances is an ethereal substance called ethereal darkness, and there are but two great spaces in all the realms of nature, and this ethereal substance called ethereal darkness was so great that it filled one of those spaces completely; it was so great that Mr. Bancroft, the great philosopher and astronomer, said it only took about one-third part, or hardly so much, to make the solar system and all things belonging thereto; that

space is called the face of the deep. But as I have explained, it was after that incorporeal substance was condensed and corporealized and made into matter, that the solar system was made, for it was made out of matter, a corporeal substance. But that part of the incorporeal substance called mind, spirit and life was no part of that incorporial, ethereal darkness, for it was a perfect inertia had no power within itself at all, it could not move itself or stop itself when it was moved for it was motionless; but mind, spirit and life are a part of another substance, the spirit substance. and it has a heap of power, life power, mind power and spirit motion power.

Right here, as I have stated before, I think we should have some other word to use instead of spirit, for spirit is a generic term, has a great many meanings. In this place we should have a specific word so as to have a definite meaning. We use the word spirit in this place to mean something that has the power of motion, the motion power. I call it motionality. I just mentioned this now, having explained

it fully heretofore. I want to get back to some scriptural quotations that I was giving. I Cor., 15 Chap., 44 verse, Paul says it was sown, buried, a natural body and is raised a spiritual body, then he says there is a natural body, and there is a spiritual body. Speaking in the present tense, there *is* a spiritual body.

Paul had been arguing for the resurection of the dead and he bases his whole argument on there being a spiritual body as well as a natural body. He speaks in the present tense and says there *is* a natural body and there is a spiritual body, not there will be but that there is a spiritual body.

So inasmuch as there is a natural body now for they are both spoken of in the present tense. As I have said Paul bases his whole argument on the resurrection of the dead from the fact that there are two bodies, a natural body and a spiritual body. There would have been no use for the resurrection of the natural body if there had not have been a spiritual body to go unto it, for the natural body is a corruptible body and it must put on incorruption or it would

soon go back to corruption again, and there would be no use for it to be raised without there had been an incorporeal body for it to have in it, which is a spiritual body and is not matter; it is not corruptible and is not mortal. So the natural body, the mortal body, when raised from the dead, made alive, will be called a spiritual body, for it will have a spiritual substance in it which is immortal and eternal. I want to speak a little more about those two bodies. When the first body was made it was called a natural body because it had nothing supernatural about it, and that first man, Adam, was of the earth, and was earthy because he was made, formed out of the dust of the earth; and there are three components parts belonging to that first man, Adam, namely: flesh, blood and bone. When these three things are placed together with all that belongs to them, that is physical, corporeal in its nature, they form a body called natural body, or corporeal body, each component part having its own functions to fill, as I have already explained. That first body, called natural body, called the first man,

Adam. Paul says, "Howbeit that was not first that was spiritual, but that which was natural, and afterwards that which was spiritual." So we see the natural body was the first body, the first man and called Adam; and afterwards that which was spiritual, the spiritual body, and that was the second body. Then the first body was a natural body and was called the first man, and was of the earth earthy. The second body is a spiritual body and is called the second man, which is the Lord from heaven, and that Lord from heaven is a spirit substance. That second body which was a spiritual body was composed of three component parts, three things which are life, mind and spirit, motionality, and these three things when placed together form a body that is called a spiritual body, because these three things were placed together in heaven, out of a spirit substance, and these three things are mind, life and motionality spirit, each one being a part of the spirit substance, and when placed together so as to form a body then it is called a spiritual body. You might ask

what evidence I have for saying that body was placed together in heaven. Paul calls the first body a natural body, and then says: "Howbeit, that was not first that was spiritual, but that which was natural;" then the natural body was first, and that which was spiritual afterwards. The spiritual body was the second body, and was called the second man, and was called the Lord from heaven; so then the spiritual body was the second body, the second man, and was the Lord from heaven; all these meaning one and the same thing. So then the spiritual body was placed together in heaven, out of a spirit substance, and was the Lord from heaven. No wonder then that we are such great beings, a great deal greater than we generally think we are, for we are lords, not Lord of heaven and earth, but lord over the earth and all living things. When that spiritual body, which is a spiritual substance, which is a living substance, and is a living man, the Lord from heaven—when He was placed in that first man, Adam, which was of the earth and is earthy, in that natural body that had nothing super-

natural about it, was a dead body, had no living substance in it, and was just like a person's body that is dead, had no life, mind and spirit motionality in it. Now when that first man, Adam, and that second man, the Lord from heaven, were quickened together, the first man, Adam, was made alive and called a living soul, because he was quickened together with a spirit substance that was a living substance. Then the first man, Adam, was made alive by that living spirit substance which was the second man, the Lord from heaven, and the second man, the Lord from heaven, is the inner man, or soul. The inner man, or soul, has three component parts, each part being a part of the spirit substance, and each part is *a* spirit substance, but not *the* spirit spirit substance, for that fills heaven itself, but the three component parts of the soul are mind, life and motionality, or spirit. You may find the most of these ideas that I have been advancing in I. Cor., 15 chap., 44 to 48 v. I have been speaking about two organic structures being placed together and quickened together so as to form a human being,

out of two entirely different substances, each having three component parts; one of those substances is a corporeal substance which is matter, and is of the earth, and is earthy; the other one is an incorporeal substance, and is a spirit substance, is from heaven and is heavenly. The three component parts of the corporeal substance are flesh, blood and bone; the three component parts of the spiritual substanee are life, mind, motionality, spirit. Well, I think I have gotten it established bofore the mind what that something is that is called a human being. The mind, the mental power, mentality—you know what that is by the function it fills and the effect it produces, for if there was no mind there would not or could not be such a thing as the function of the mind, which is mentality, which gives the mental power; if there was no mental power there would be no philosophers, no astronomers, no logicians, to reason from cause to effect—no mechanical genii, no architects, no inventors, and a great many other things done by mental power, and if there was no mind there would be no such thing as

mental power. Well, I think we have found out what that definite something is that is called mind, by the functions it fills and the effects it produces. But now we want to find out what the mind is composed of. If it is a something it is a substance, without it is like Professor Haeckel says: "Mind is nothing;" but mind is a substance and a something, and now we want to find out what that substance is that the mind is composed of. There are three great sub stances, and mind is composed of a part of one of them. One of the substances is an incorporeal, ethereal substance, called ethereal darkness, and has no power within itself. Then there is another substance made out of this incorporeal substance called ethereal darkness, and it is a corporeal substance called matter, and has no power within itself, and of course can not give any. Then there is another substance that is the spirit substance, and has a great deal of power in it, for it has motionality, the power of motion, motion power; then it has mind, mentality, mental power; has life, vitality,

the life power. So we cannot help but see that the spiritual body must have been formed out of the spirit substance that has all those powers just mentioned; and it is certain that the ethereal substance has none of those powers; and we know by our own observation that the corporeal substance matter has none of the powers mentioned until after it is quickened together with the spirit body; here the word spirit is made use of specifically, and has its definite meaning, for this spirit body was composed of the spirit substance that had all those powers before mentioned. When that definite something, that is the spiritual or spirit body, the second body, which is the second man, and is the Lord from heaven, which is the inner man, which is the soul, and that definite something goes by all those names, is quickened together with that other definite something which was a natural body, which was the first man, and was the outer man which was Adam, and was formed out of the dust of the earth, and was earthy, and was a corporeal body, and had no life, no vitalizer, no v itality, had no mind, no

mentalizer, no mentality, no mental power, and had no motionizer, no motionality, no motion power, for it was an inertia, could not move itself or stop itself when moved. The spirit body was composed of life, mind and motionality, and had all those functions just mentioned, but the natural body had none of those things until that quickening spirit quickened those two bodies together, one of which is called the natural body, called first man, Adam, that was formed out of the dust of the earth, and was earthy, and the other the spiritual body, and is the second body, and called second man, and was formed out of a spirit substance, and is heavenly, being the Lord from heaven, which is the inner man or soul. The first man, Adam, is called the outer man, and the second man, the Lord from heaven, is the inner man. Now when that quickening spirit that quickened that natural body together with the spiritual body, quickened the outer man and inner man together, the outer man became a living soul, because the outer man had been quickened together

with the inner man, which was a living soul; and when those two bodies, those two men were quickened together they formed another definite something called a human being, which was the soul and body quickened together. Here the first man, Adam, was called the body; the second man, which is the Lord from heaven, the inner man, was called soul, and is the soul, is what the scripture calls soul, and what I call soul; but what I call it, or what the scriptures call it, proves nothing to the skeptic or infidel. But we have proved to them by their own observation that the physical man or physical body, corporeal body, has something more about it when alive than a corporeal substance, which is nothing but matter; they know it by the functions it fills and the effects it produces while in that corporeal body, and they know that when that something is gone out of that corporeal body that fills all those functions, that produces all those effects that they see produced while in that body, but when that something is gone out of that corporeal body, then there are none of those

functions filled and none of those effects produced; and they know it, or may know it, by their own observation, by seeing a corpse, a dead person, a dead body, and seeing that it has none of those things just mentioned; that it has no mind, no mentalizer, the function of mental power, no motionality, no motionizer, the function of motion power, no life, no vitalizer, the function of the life power, all gone out of that dead body, which is called a corpse, a natural body, because it has nothing about it that is supernatural, no life, mind or motionality, commonly called spirit, and these are the definite names of those three definite things which when organized form that definite something called soul, and is the soul of man, the outer man, the outer body. When speaking of them both together, that is, the outer man and soul, we say soul and body, we call the outer man the body and the inner man the soul; and that is all there is of man and those two definite somethings called soul and body; when they are quickened together they make that definite something called a human being. So you cannot help but see

that a human being is a duality, has a double organism, and consists of six component parts, three of which are composed of an incorporeal substance, formed out of a spirit substance; and the other three are composed out of a corporeal substance, and formed out of the dust of the earth. I have reiterated and recapitulated so often, and brought it up in so many different ways and forms, that any person that is sane and *compus mentis*, that has come to the years of accountability, I think he can not fail to see and know that man, the whole man, is a duality, has a double organism, and has six component parts, and we know it takes six component parts to make a human being by the functions they fill and the effects they produce; we know three component parts of a human being are, each part, composed of matter, of corporeal substance, and we know this because we can see it, feel it and weigh it, and when these three parts are placed together they form a body, a corporeal body, a material body, a physical body, which, when it has nothing about it but those three component parts, it may be

called a dead body, called a corpse, and is not called a human being. Then it takes three more component parts to make a human being, and each part is an incorporeal spirit substance, and we may know it by the functions they fill and the effects they produce while in that corporeal body called physical body or natural body; but when they are out of that body it produces none of these effects that I have explained heretofore. But how do we know that they are incorporeal? Because they can not be seen, felt or weighed, and the physical body will not weigh any more when these three component parts are in it, or any less when they are all out of it. We can not see, feel or weigh any of them while in the body or when out of the body; but all corporeal substances can be either seen, felt or weighed, and may be all, and we know it, or may know it, by our own observation, by natural or experimental observation. But now how do we know that it is a spirit substance? for there are two great incorporeal substances, one is an ethereal substance and

the other one a spirit substance. Now how do we know that they are a spirit substance? We know it by the functions they fill and by the effects they produce; then we know it is not an ethereal substance because an ethereal substance is a perfect inertia, has no motionality, no motion power; has no mind, no mentality, no mental power, has no life, no vitality, no life power—the incorporeal ethereal substance has none of these functions we have mentioned, and cannot produce any effects, as we have shown heretofore. So you see it must be a spirit substance, because the spirit substance has all those functions just mentioned, and produces all those effects that I have heretofore explained. Now when those three parts, those three functionaries, each one of which is a spirit substance, are organized together they form a body, and is a spirit body, or may be called a spiritual body, because it was composed of spirit substance; and the three component parts of that spirit body are called life, mind and motionality, which is commonly called spirit. Paul says there is a natural body

and there is a spiritual body; then he says: "Howbeit that was not first that was spiritual, but that which was natural; and afterwards that which was spiritual." So we see the natural body was first the natural body, commonly called physical body, was formed first and the spiritual body, formed after the physical body was formed, that could not have meant Christ's spiritual body, for it was with the Father before the world was the physical body was formed on this earth, out of the dust of the earth, and was called first man, was called Adam; and the spirit body was formed in heaven out of a spirit substance, and was called the second man, called the Lord from heaven, the inner man and the soul, called soul in English, *nepech* in Hebrew, *puchee* in Greek, *anima* in Latin. But the infidel denies having a soul, although he admits that he has life, mind and spirit, motionality, the power of motion. Now when we want to speak of those things altogether, under one head, in their combined condition we call it soul in English, while in different tongues and languages it is

called by different names, but means the same thing; everything has its definite name, or should have. When we want to speak of three or four things that have three or four different names, and put them together, they form another different thing, and have a different name, or should have, so we could speak of them altogether under one head, one name.

Chapter XIII.

Now the most avowed infidel will not deny that he has something called life, and something called mind, and something called spirit or motionality, anyhow something that has the power of motion; and knows by his own observation that the most of persons have all of these things, while they are living, and know it by the functions that they fill and the effects they produce while they are in the corporeal body. The first body is called natural body or physical body, and they know by their own observation that all those effects that I have heretofore named, and a great many more, are produced while those

three functionaries are in the body; but when those three functionaries are gone out of the body, the body is then a dead body, called a corpse, because it has no life, mind or spirit motionality in it, and of course has no soul, because it takes these three things together to constitute the soul, or in other words, those three things taken together are the soul. But the infidel says, I will not believe there is any such thing as a soul, for I can not see, or hear, or feel, or taste, or smell it, and anything that does not come in contact with one or the other of these five senses, or all of them, I cannot believe, and the soul, or what you call soul, has never come in contact with any of my senses, therefore I will not believe that there is any such a thing as a soul. But right here I will say that there is no sane man that is *compus mentis* but what believes a great many things that have never come into direct contact with any one of their five senses; the most of us believe that there was an Alexander the Great, and such a man as Washington, and such a man as Bonaparte; and hundreds of other such men

that might be named, but would be too tedious to give here, yet we know there were such men, and hundreds of things that it is not necessary to name, existed and exist now, although they have never come in contact with any one of our five senses; yet we know such men existed and such things existed, and that some of the things exist now, and we know it all by faith, and not by seeing, hearing, tasting, feeling or smelling, but by faith, by evidence that we can not dispute; then we know it by faith. But there are different kinds of evidence that produces faith, or in other words, makes us believe; the evidence that there were such men as I have just mentioned, and a great many more great men anciently, and we know them only by history; there are so many ancient historians, so many ancient witnesses that agree, that tell about these same men, that we believe it without a doubt, then we have faith there were such men; that is historical evidence, and we believe it without a doubt; so by faith we know that there were such men. There are two kinds of evidence to prove things

that have existed and things that do exist, that we have never came in personal contact with, but that we do believe. We believe that there is such a town as Paris, such a town as Lowell and such a town as London, and such countries as France, England, Scotland and Ireland, although many of us have never come in contact with any of them, yet we believe that there are such towns and such countries; we believe it and know it, and know it because we have evidence or evidences to that effect; and, as I have said, there are two kinds of evidence, one is a historical evidence and the other a personal evidence, by the word of mouth, a great many have both kinds while a great many only have one of them So you see there are two kinds of evidence and when we have both kinds we are apt to believe it more firmly than when we have only one kind of evidence, and when we have several evidences of the same kind, whether it is historical or by the word of mouth, we may believe it without a doubt; then if we believe it without a doubt it is a matter of faith and we know it by faith, but that faith

or knowledge may be made still stronger by having several or both classes of evidence, for when we have but one evidence of either kind we are not apt to be thoroughly convinced, have our doubts; but the evidence may be such, may be strong enough to make us think it is so and we say, it is my opinion that it is so or I think it is so, but the majority of persons when the evidence is such, is strong enough to make them think a thing is so, they say I believe it is so, yet they have their doubts about it being so; then they do not believe it and it is only a matter of opinion or think so and not a matter of faith or belief at all; but still worse, the majority of people say I believe it is so without any evidence whatever and that is just as bad as their getting an effect without any cause whatever; both impossible. I have explained these things because I expect to have use for them. But when a person or persons are in or have been in those countries or towns, to them it is not knowledge by faith but it is personal knowledge, because they have come in contact with some of the five senses and

so is not a matter of faith but of personal knowledge.

Now I want to bring up two different things, two different incorporeal substances; I want to bring those two different things for an illustration. One is electricity and the other magnetism, both of which are incorporeal substances, and each one is a definite something that does not come into direct contact with any one of our five senses because they are an incorporeal substance. There are two kinds of incorporeal substances as I have said before, One is an ethereal substance, the other a spirit substance. But those two definite things, electricity and magnetism, are both an ~~ethereal~~ incorporeal substance, because they never act intelligently as a spirit substance generally does, but an ethereal substance never and a corporeal never, without it is connected with a spirit substance. But scientists differ about electricity. Some think it is a corporeal substance, because it needs some space or in other words porous substance to pass through, while other scientists hold it is an ~~ethereal~~ incorporeal substance and is hindered from passing through dense

substances by some other cause. But I believe all scientists hold that magnetism is an ~~ethereal~~, incorporeal substance because it will pass right through platinum, the most dense substance there is, without any hindrance whatever; and we know by our own observation that there is a definite something called magnetism, and a definite something called electricity, and known by our own observation those definite somethings exist although we cannot see them; yet we know that they exist by the functions they fill and the effects they produce. We know it or may know it for ourselves if we will observe, for the effects will come into direct contact with more than one of our five senses and then we know it for ourselves which is the best way of knowing anything, but we must learn it by natural or produced observation; that was Lord Bacon's way of knowing anything certain. By produced observation we we know, or may know, that there is a something that produces certain kinds of effects that no other something can produce, and when we see those certain effects produced that no other something can

produce, then we know that definite something that produces those certain effects is therefor, by our own obervation, produced observation, or because those certain effects come in direct contact with some of our five senses, and this definite something that produces those effects is called electricity. Although we can not see it, it exists in the most of things; yet we could not know that there was any such thing as as electricity if it was not for the effects it produces when disturbed or experimented with. And we do not know that it produces any effects without it is by produced observation or experimental observation, and when we observe those certain effects that no other something will produce, but that definite something that is called electricity and when that certain effect or effects comes in contact with some of our five senses, and we can see the effects, hear the effects and feel the effects, then we know that it is that something called electricity, although we can not see or feel electricity itself, since it does not come in direct contact with any of our five senses, yet we know that it produces those

certain effects as well as we know anything, because the effects, the evidence has been produced directly to our senses. It is the same way exactly with that something called magnetism; it does something that no other something can do and that something passes right through platinum, the densest substance that there is and takes hold of a piece of iron, a corporeal substance, on the other side of the platinum, which is also a corporeal substance. It passes right through that corporeal substance without making any displacement of substance; and all scientists and sensible, well informed persons, know that two corporeal substances cannot occupy the same space at the same time not for a moment, and yet a portion of magnetism goes from the horeshoe magnet right through platimum and goes a right smart distance on the opposite side of the platinum from the horseshoe magnet and takes hold of a piece of iron and draws it towards the point where the horseshoe magnet is. So we see that the magnetism is fast to the piece of iron on one side of the platinum and also is fast to the horseshoe magnet on

the other side of the platinum; then we may say it is fast at both ends, right through the plate of platinum which is a corporeal substance. We see then that magnetism must be an incorporeal substance, or it could not be in and pass through corporeal substance without displacement of substance of the corporeal substance so as to give space for a corporeal substance, or it could not be in or pass through platinum. But we can see and know that there is no space through the plate of platinum where the magnetism passes through, and so know, or may know by produced observation, that magnetism is an incorporeal substance, and can not be seen. But as I have said heretofore, there are two kinds of incorporeal substances, and they are entirely different from each other: one is a spirit substance, and always acts by or through intelligence; the other is an ethereal substance, and is entirely dormant; except when the spirit of God operates on it, and makes use of some of it, and then only does and acts as it was made to do and act, and can not do any other way, magnetism can not do or

act any other way only the way it does do and act, so it must be an ~~ethereal~~ corporeal substance. So to know what that definite something is that is called magnetism, take what is called a horse-shoe magnet, and take a sheet of glass and a small bit of iron or steel, and hold the sheet of glass over and a little above the iron or steel, then take the magnet and hold it above the glass, right opposite the steel or iron, and that definite something called magnetism will produce an effect that no other something can, and we learn this by experimental produced observation, and we can do as I said above and experiment with that something called magnetism by taking a sheet of glass, a piece of iron and a horse shoe magnet, and placing them as directed above, and you will know by your own observation that there is something that passes right through that sheet of glass and takes hold of the piece of iron on the other side of the glass, and moves it, producing an effect that no other something could, no other substance could go right through a solid plate of glass without a hole, or making one, and go through the

glass and take hold of the piece of iron and move it, no other something can do that but that definite something called magnetism. And we know, or may know by experimental produced observation, the effects that that definite something produces, and we know it, or may know it, by what it does and the effects it produces. We cannot see magnetism itself, for it does not come in direct contact with any of our five senses, but we know it is there because its effects come in direct contact with one or more of our five senses; we can see and feel the bit of iron move when we try the experiment that is mentioned, and then we know it as well as we know anything.

We brought up those two definite somethings, one called electricity and the other magnetism, to illustrate, because each one could do things and fill its functions that no other substance could do; and a human being is exactly the same way. It consists of six definite somethings, each of which does a definite thing or things, and fills its function or functions, and each definite something does what no other

something can do, each one like that something called magnetism, which performed a thing or things that no other something could perform; and so it is with each of these six definite somethings. Now I will give the name of each one of these six definite somethings, three of them I give the names separately: one is called flesh, one is called bone, and the other one is called blood, and these three definite somethings, each one, is composed of matter, a corporeal substance; and when these three definite things are placed together they form another definite something called a body, a corporeal body, because it is composed of a corporeal substance, and is called a natural body sometimes, when it is it has nothing about it that is supernatural, sometimes called first man, because he was the first that was formed, and called Adam, because he was of the earth, and was earthy, and sometimes called a tabernacle and temple, because it was a place for something to dwell in, sometimes called a house, because it was for a dwelling place, and sometimes called the outer man, because it was a

place for the inner man, or soul—all these being synonomous, meaning the same thing. Now I will give the names of the other three definite somethings, and give each separately, because each one is a definite something: one is called mind, one is called life, and the other one is called motionality, commonly called spirit. Each one of these different things have their specific names, and each one is a definite thing, and is like that definite something called magnetism, can do some thing or some things that no other definite something will or can do. Mind is what makes inventive geniuses, and mechanical geniuses, and is what reasons from cause to effect, and what solves mathematical problems, and is what makes logicians, philosophers, and astronomers and scientists of all kinds; without mind there could not be any such things at all; if persons had always been idiots there never would have been any such things as are mentioned above in this world, yet idiots have life and motionality, spirit, and some idiots have a great deal of life and a great deal of motionality, which is the specific name of that

definite something that has the power of motion, for it is the motion power; but that something is commonly called spirit, although I do not know why, without it is because it is a spirit substance; but mind is a spirit substance, so is life a spirit substance. So the three specific names of the three definite things each of which is a spirit substance, are life, mind and motionality, which has the power of motion, commonly called spirit, so we will use the word spirit in explaining ourselves in this place for there are a great many intelligent people that use the word spirit and the word life as being synonymous but they are not and you know or may know it by your own observation for you can see some persons and some things have a great deal of life power, vitality, vital power and have but very little spirit power, which is motion power, being like the tortise or the prize fighters, and many other persons and things; and other persons and things have a great deal of spirit motion, and not much life, vitality and are like the prize racers and deer and rabbits and many other things and persons that are like them, and

you may know it by your own observation: So you see life and spirit cannot be synonymous. There are a great many persons think mind and spirit are synonymous, but they are not. The first reason is, spirit is the motion power and mind is the controling power; another reason is idots have spirit but have no mind; so spirit and mind are not synonymous. Some think that mind and life are synonymous but they are not, for a great many things have life that have no mind. Idiots have life, while they have no mind, so they are not synonymous. Some think life and spirit together are the mind, but they are not, for idiots have spirit and life together and have no mind. So you see life and spirit are not the mind. Mind is a definite thing composed of a spirit substance and fills its own functions and produces its own effects and has its specific name; life is a definite something composed of a spirit substance and fills its own functions and produces its own effects and has its own name and spirit; motianality is a definite something and is formed out of a spirit substance and fills its own functions

and produces its own effects and has its specific name.

Now when there are three definite things that are called life, mind and spirit motionality, placed together, then they form another definite something called soul, which is the name that was given to an organic structure that was composed of three definite things, which are life, mind and spirit motionality, each one being a spirit substance. These three definite things when organized together, formed a body, which was a spirit body, because it was formed or composed of a spirit substance and called a spiritual body, so as to distinguish it from the natural body, that was composed of matter, formed out of the dust of the earth and is earthy, because it is an earthy substance. You might ask how we know; we know by our own observation, for we can see it, feel it, examine it and know it is an earthy substance, for when it is decomposed it goes back again and is nothing but an earthy substance and we can and do know it by some of our five senses. But we were not aiming to define the natural body here, but only bringing

it up in contrast with the spirit body which is a heavenly body, which is heavenly, because it was organized in heaven, out of a spirit substance, and was composed of three definite things, which are life, mind and spirit, all of which are incorporeal spirit substance. You might ask me how we know it and we would say we know it because they cannot be seen or felt or examined, and all earthly substances, corporeal substances, all matter can either be seen or felt or examined So you see and know that these things mentioned above are not earthy, but heavenly, because they cannot be seen, felt or examined. You might ask how we know that they exist, then? We know they exist by the functions they fill and the effects they produce while they are in our natural bodies, corporeal bodies, we can see the functions they perform and the effects they produce while in our bodies. So you see it comes in contact with one or more of our five senses, and that is the best way of knowing anything. But we want to get it a little plainer before the mind, so as to make it a little stronger yet. Now if you

will observe that when some one of these definite somethings that are called life, mind and motionality, spirit, motion power, are not in our natural corporeal bodies, then some of the functions will not be filled, and some of the effects will not be produced. But when none of those functions are filled, and none of those effects produced in those natural corporeal bodies, we know that there is no life, mind or spirit, motion power, and of course no soul in that natural corporeal body; and you can know all this to be true by seeing a dead person, a natural body, a corpse, a corporeal body, and it has nothing about it that is supernatural, has no life, mind or spirit, and of course has no soul, has no life power, no mind power, and no spirit, motion power, and of course cannot fill any functions, or produce any effects. We can see and know all this to be so by our own observation, by seeing a dead person, a corpse, and examining it, and we will see and know that it has none of these powers about it we have just mentioned.

Chapter XIV.

Now I want to give the names of the six definite things that belong to two definite bodies, one of which is called a natural body, a corporeal body, and the other an incorporeal, spirit body; the names of the six component parts of these two bodies are flesh, blood and bone, life, mind and spirit; the office or function each part fills. Well, I have said that spirit body was organized together in heaven out of an incorporeal spirit substance, for life, mind and spirit, motionality, are composed of a part of that spirit substance; now when life, mind and spirit, motionality, are organized together so as to form a body, it is a spirit body, because it is composed of a part of the incorporeal spirit substance, and is heavenly, because it was organized together in heaven, out of a heavenly substance, which is an incorporeal spirit substance, which is life, mind and spirit, motionality; motionality is a part of that incorporeal spirit substance, and the spirit substance only exists in heaven; anciently, and life, mind and spirit existed there only, until God saw fit to make man, who was

formed out of the dust of the earth, which was nothing but matter, and that was the first man, called a natural body because it had nothing about it supernatural. But God saw fit to organize another body, a supernatural body, called a spiritual body because it was composed of a part of a spirit substance, a part of the part that had life, mind and motion power in it, and that body is called the second man, the Lord from heaven, because that body was from heaven, and was formed out of a heavenly substance, out of an incorporeal spirit substance that had life, mind and motionality in it, and there was no such a thing on this earth, or in the solar system, nor under the earth, nor in ethereal darkness, but that only existed in heaven until God organized a part of it in heaven into a body, and God brought that body into this world, and gave it to the first man, Adam, placed it in his natural body, and quickened, made it alive, that natural body, by giving it that spirit body that had life, mind and spirit, motionality, in it, which is the soul. When those two bodies were quickened together they formed another

organic structure, which is called a living soul, because it is a living body and has a soul in it, and that structure is the soul and body joined together, the inner man and the outer man joined together, the first man, Adam, the second man the Lord from heaven joined together and a natural body and spirit body joined together; all are synonymous, meaning that organic structure that is called a living soul, that is a human being. Then a human being is soul and body joined together. So then man, the whole man is a duality, has a double organism, soul and body; the corporeal body being composed of flesh, blood and bone which is matter, a corporeal substance; and the soul is composed of life, mind and spirit motionality, all of which are an incorporeal spirit substance But you said the body that is the soul was organized in heaven, but where is heaven? the heaven where God dwells, that is the question. Well, I confess I cannot tell so as to prove it, but tne most reasonable conclusion that I can get is that it is just above the solar system and just above all

ethereal darkness. The solar system, its boundary above is heaven, and ethereal darkness, its boundary above is heaven. I do not mean the region of the air, the expanse of the sky, but I mean the place of the blessed, the space where the incorporeal spirit substance exists and where God dwells, and God and His attributes and spirit substance fill that space. But you will please excuse my digression for I was not designing to tell where heaven is or what it is, but what man is and what the soul is, and what it takes to constitute a human being. And now I am done with my reasoning proof to tell what man is, what the soul is and what it takes to constitute a human being. I have not used scripture as proof; I have only quoted scripture to get the ideas more clear before the mind, but I have been so particular and particularized so closely that there is no sane person that is *compus mentis* and has come to the years of maturity, and read my work on Manology, but what must have known that man, a human being, is a duality, a double organism, which is composed of a soul and a natural

body. I have shown and proven that a person's natural body has three component parts, which are flesh, blood and bone, which is matter, a corporeal substance; I have shown and proven what each part is by the function or functions that each fills, and the effects that each part produces. So I have shown and proven that a person's natural body is one essential part of a human being, but that if a person was nothing more than a natural body they would be just like a dead person, a corpse. But I have shown and proven that a human being has another organic structure which is the soul; and I have shown and proven that the soul is composed of three definite things, which are life, mind and motionality, commonly called spirit; and what each one of these somethings are by the function or functions that each one of these definite things fill, and the effects they produce while in the natural body; and I have shown and proven that each one of these three definite things is an incorporeal spirit substance, and that life, mind and motionality are a part of that spirit substance, which only exists in that space

called heaven, aud nowhere else, except the part of it that God gave to all animate beings; and that part that was given to animals was not made a selfhood, but when the animal died then that part of the spirit substance goes back into the fountain head of spirit substance, and is absorbed again into the spirit substance and loses its identity; or, strictly speaking, a spirit substance never dies and never is wasted, but the part of the spirit substance that was organized with an organic structure, and was made a selfhood, and was called Lord because it was a selfhood; when it was sent or brought into this world it was called the Lord from heaven, and when it was given to that other organic structure which was nothing but matter, a natural body, it was then Lord over that natural body, and this Lord was composed of life, mind and motionality, which was composed of a spirit substance, and of course called ruler over that body, which was composed of nothing but matter. That Lord was called soul, because He was sole Lord over that natural body, sole Lord or only Lord are synonymous. If that be the fact,

as it is, what becomes of the doctrine of those who say that we are ruled by God, or the devil, one or the other. But that selfhood never loses its identity, never goes back into the fountain head of the spirit substance, to be absorbed into that spirit substance and lose its selfhood, and lose its identity; but it will be a selfhood and have an indentity eternally, and after the first death it will be happy or unhappy eternally. But I have shown or proved all this, or about all, heretofore. The great difference in the animal kingdom and the human family consists in this: the animal spirit substance has no selfhood, and therefore loses its identity at death, while the spirit substance of a human being has been made a selfhood, and is a selfhood, and never loses its identity. But now I want to speak a little more about a human being. There are six definite things that are essential to make a human being, and if a person lacked one of those essential things he would not be a complete human being, and if all persons had have lacked always one single one of these definite things that

are essential to make a human being, there never would have been such a thing as a ship, a steamboat, railroads, cars, engines, telegraph wires or despatches, telephones, mowing machines, self-binders, in fact, no machinery of any kind, no great manufactories of any kind, no great wire cables crossing the Atlantic ocean connecting the two great continents together so that we can correspond with all civilized nations in a few minutes, and in fact, there could not have been any great mechanical works done of any kind without those six definite things that are essential to make a human being, three of which are of the earth and are earthy, and three from heaven and are heavenly. The three things that are earthy when organized together makes a body called a natural body; and the three things that are heavenly when organized together make the soul, the Lord. And the natural body and the Lord are what are called soul and body, and the soul is the only Lord over the natural body. It is the soul Lord, the only Lord, for it is what gives every motion, it is what controls every motion, and life is what vitalizes and gives

vitality to every motion. Life is the vital power, mind is the mental power, and motionality spirit is the motion power, and we know, or may know, all this to be so by our own observation by the functions each one fills and the effects each one produces. Well, you see for a person to say that he has no soul is equal to saying that they have no mind, life and spirit, motionality, no power of motion; and for a person to say there is no such a thing as soul is equal to saying that there is no life power, no mind power, or the power of motion, and why does any person talk so when they almost every day by their own observation see the functions they fill and the effects they produce, by some of their five senses. So they must know that life power, mind power and motion power are altogether in our natural, physical bodies; the natural body, the physical body is the place where these three things we have mentioned dwell, and those three things organized together is what is called the soul, and in that natural body is where the soul dwells. These two organic structures are called soul and body; the body

itself is nothing but matter and of itself has no power, is a perfect inertia of itself, has no motion power, no controlling power, no thinking power, no power of any kind. I will now speak a little more about the three component parts of the natural body, their office or functions. The bone is what keeps the body in shape and gives support to the whole body and keeps the flesh in its place; the flesh is to hold all the body together and to give passage to every part of the body so the blood can perform its duty, and, as a vehicle, carry life to every part of the body and vitalize and give vitality to every part of the body, and also to the mind, and motionality, spirit. Well, you might ask why I talk about life vitalizing and giving vitality to the natural body and also to the mind, and motionality, the motion power when that great man, Prof. Haecael, says life and mind is nothing in the world but the complicated motion of the molecules of the brain and nerve placed together in a most varied manner He states this in his "History of Creation," Vol. I, p 199. Well, you may think I must be very self-

conceited to differ so widely with such a great man as Prof. Haecael, who was the President of the University called Jennea, one of the greatest Universities in Germany. As significant as he may be in those matters he is c rtainly very insignificant in matters of evolution, especially in trying to make it appear that mind and life, two of the greatest things in all the realms of nature, are nothing in the world but complicated motion, when any person knows that motion of itself, whether complicated or not, is not a substance but only an act or move of a substance. But, according to Prof. Haecael's hypothesis, life and mind are nothing in the world but motion, complicated motion; then according to that, when there is no motion there is no life or mind; then where there is no substance that can move or act, there can be no motion and where there is no motion there is no mind or life. Right here I want to ask Prof. Haecael a question, or any of his followers. If there is no life or mind before motion, the question is, what makes that substance act or move so as to cause motion? Prof. Haecael and all

atheistic infidels, as far as I know, hold that all substance is matter; but Manology does not, for if all substance is matter then where is that power of motion to come from? We all know that matter of itself has no power of motion, being an inertia can not move itself or stop itself when it is moved. Well, we ask again, where does that substance get that power of action or power of motion so as to produce motion? He says time after time that life and mind is nothing in the world but complicated motion; he reiterates so often we can not be mistaken in what he says. He says the complicated motion of the molecules, and Webster says that molecules means something very minute or invisible; so life and mind are nothing in the world but the motion of these little things, so little that they are invisible; so life and mind must almost be nothing, for Prof. Haecael says they are nothing but complicated motion of the molecules, invisible particles of the brain and nerve; then life and mind must almost be nothing, and may be, quite, for motion does not exist only while some substance is in motion,

and this substance is only invisible, little particles of the brain and nerve placed together in a most varied manner; and yet he tells us that life and mind originated in the monera, and says it was without organ or parts, without brain or nevre, or any such thing. Then I ask, how could the molecules of the brain and nerve be placed together in a most varied manner or any other way when there was no brain or nerve and molecules to be placed together. Then I ask again, how could there have been such a thing as a complicated motion of the molecules that are the invisible particles of the brain and nerves placed together in a most varied manner, when according to Prof. Haecael's own statement, the monera has no brain or nerves, and of course no molecules, the invisible particles of the brain and nerves, then of course there could not be any complicated motion of the brain and nerve when there is no such a thing in the monera; then if there is no complicated motion of course there is no life and mind, for complicated motion is all there is of life or mind, according to Prof. Haecael. According to Prof.

Haecael there is no life and mind in the universe only what originated in the monera, which was nothing in the world but complicated motion; and according to Prof. Haecael the monera had none of those things that could produce complicated motion. So according to that there is no such thing as life and mind in the world, or complicated motion either. But now I want to ask Prof Haecael, and those that worship him as their only God: Well, Prof. Haecael, you say the monera has no organs or parts, no brain or nerves, no such things, and yet you say it was the first origin of life, and you say the complicated motion of the molecules of brain and nerve that is all that is meant by life and mind; or in other words, when we say life and mind we simply mean that complicated motion of that tiny little particle of the brain and nerve placed together in a most varied manner, for you say life and mind is nothing in the world but that complicated motion. (Prof. Haecael's History of Creation, Vol. I, p. 199.)

Now we are ready to ask Prof. Haecael and his worshipers these questions that I

spoke of. The first question is, what moves that little, tiny invisible particle of the brain and nerve so it can make complicated motion? The other question is, what places the brain and nerve together in the most varied manner when there is no life or intelligence to do it? These are some of the problems that I want Prof. Haeceal or some of his followers to solve or quit claiming to be scientists, claiming to explain something to the people that they do not understand themselves. But they say Prof. Haecael is Lord God, and that there is no other God beside him, and him only do they worship. But he is not Lord God, the Pope nor the Lord God whom I worship, but he is Lord God the scientist. Though he is significant in a great many things he is certainly insignificant in respect to life and mind, being nothing but complicated motion of the little, tiny invisible particles of the brain and nerve. The reason I say he is insignificant in this respect is because he gives no logical reason for saying life and mind are nothing but motion, nor he cannot because life and mind, either of these is a substance

and motion is not a substance, it is only an act or move of a substance as I have proved this by the functions they fill and the effects they produce; and we can see and know all this by our own observation so that it comes in contact with some of our five senses. No doubt but what I have been, and may yet be insignificant in many things, but in respect to life and mind I claim to be significant, for I have studied it thoroughly and claim to be scienced on that subject, and I find life and mind does not belong to this precinct but belongs to another region, to the space where life and mind exist, that is, the place of their nativity; they are not natural inhabitants of this earth, or of the solar system but of the region above, we suppose. The reason I say the region, we say the region above, is because this earth and all other parts of the solar system are composed of matter a corporeal substance, and mind and life are not a part of matter, a corporeal substance, and of course matter is no part of life and mind, and so they do not, both or either of them, belong to the same precinct. Then life and mind must

come from some other region, for matter, a corporeal substance, can not create or produce something out of nothing, absolutely nothing, that would be worse than for the allwise and all powerful God to make the world out of nothing. But matter, a corporeal substance, can not give that which it has not got itself; and it has not life and mind within or of itself and could not have given that which it had not, and it is certain could not have produced that which it had not.

Then, of course, life and mind must have come from some other region or we never would have had any life or mind in this world. Now I want to recapitulate a little to show that I have studied my subject thoroughly and understand myself perfectly and know what I have been talking about. Well, I have shown and proven that there are but three great substances in all the realms of nature and no more. One of them is a corporeal substance, composed of matter; the other two are incorporeal substances. One an ethereal substance called ethereal darkness; the other a spirit substance. Etherael sub-

stance, as I have shown and proven, is a perfect inertia; and God's spirit motionality moved upon a part of it and condensed it and made matter, a corporeal substance which was a perfect inertia, until a part of it was systemized and systematized and made into the solar system, and was put in motion; and another part of that matter was used for the composition of the bodies of animals. A part of the spirit substance was given to them, which was life, motionality and instinct or principle, then had vitality and the power of motion. And another part of that matter, man's body, was composed of, and there is another organic structure composed of a spirit substance which is life, mind and motionality, organized together and formed what was called second man or Lord from heaven or inner man or soul, all synonymous; and when that organic structure was placed in man's body he was then called a living soul, a living man, a human being, soul and body all synonymous.

We have shown and proven that life, mind and motionality are a spirit substance

by the functions they fill, and the effects they produce; and we have shown and proven that none of them are a corporeal substance because a corporeal body will not weigh any more when they are all in the body, or no less when they are all out of the body. We have shown and proven how we can tell when they are all in the body by the functions they fill and the effects they produce while in the body, and we can tell when they are all out of the body, because none of these functions are filled, and none of the effects produced. So you see they are not a corporeal substance, and must be an incorporeal substance. But there are two incorporeal substances, one is an ethereal substance and the other is a spirit substance, and, as I have shown and proven, all incorporeal substances come under the head of one or the other of these two; and it is certain they are not an ethereal substance for it has no motion power, no life and no mind power; then they must be a spirit substance; life is a spirit substance, mind is a spirit substance and motionality is a spirit substance. God is a spirit substance, but

not *the* spirit substance, although God is a spirit and they that worship Him must worship Him in spirit and in truth and all His attributes are a spirit substance, and all the heavenly angels are a spirit substance but not *the* spirit substance, for the spirit substance fills all the space that is called heaven, or in other words, God with the spirit substance fills all the space where God dwells, fills immensity.

Chapter XV.

Now, I want to give some more scriptural proof about the soul. Matthew in the 10th Chap. 28 V. Christ says, "Fear not them which kill the body but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." Christ does not say God is able to kill the soul but is able to destroy it; then, according to scripture, destroy does not mean to kill or it does not mean the utter and eternal extinction of the person or thing so destroyed. For example, a leather bottle is said to be destroyed when only rent by new wine, a

thoughtless prodigal son is said to have been destroyed when he had squandered his fortune in riotious living; and a box of precious ointment is said to be destroyed when wasted. Now in none of these examples can it be said that the subject is absolutely put of existence, but only wasted, lost or abused. Christ says there is one that is able to destroy both soul and body, so we see, according to Christ's own words that man is a duality, has a double organism, soul and body. Man could kill the body but could not kill the soul; man is possessed of a double organism; man could kill one of them but not the other, for it is a spirit substance and is immortal and cannot be killed; but it may be destroyed like the prodigal son was—by riotious living, lose its place of abode, be put out of its habitation, and the body be destroyed like the leather bottle was, destroyed so it would not hold wine any more. So the body might be destroyed so it would not be a fit habitation for the soul any more. In this sense they might both be destroyed in hell—in hades, but the soul never can be destroyed in the

sense of its being annihilated, put out of existence or made extinct, for it is a spirit substance and each component part is an incorporeal spirit substance. Then life is a spirit substance, mind is a spirit substance and motionality is a spirit substance, and they are all incorporeal spirit substance, and all are heavenly in their nature and can not be killed or put out of existence, for they are immortal and as eternal as God. Elijah, the Tishbite, who was one of the inhabitants of Gilead, was lodging with a widow woman of Sarephath, whose son took sick and was so bad that he ceased to draw breath and had no life in him, for the soul had left the body and the body was dead. And Elijah took the child out of his mother's arms and took him up stairs and laid the child's body on his own bed, and he stretched himself three times upon the child and cried unto the Lord and said: "O Lord, my God, I pray Thee let this child's soul come into him again." And the Lord heard the voice of Elijah and the soul of the child came into him again and he revived, and

Elijah took the child and brought him down out of the chamber into the house and delivered him unto his mother, and Elijah said: "See, thy son liveth." And the woman said to Elijah: By this I know thou art a man of God and the word of the Lord in thy mouth is truth." You will find the history of this circumstance recorded in I Kings, 17th chap., 20th and 24th v. Some might think Elijah meant its breath, but it is certain he did not, for he was using the Hebrew language and if he had meant breath he would have used the Hebrew word *mache* or *rauch* but he used the Hebrew word *nepesh*, which always means soul in English; the two words are never used interchangeably. But some think he just meant life, but if he had he would have used the Hebrew word *chaya* or *chaiyim*, means life in English, but he used the which Hebrew word *nepesh*, which always means soul in English, without it has a prefix that changes its meaning. But suppose he had just prayed for life to come into the child again and God had answered his prayer just as he prayed, the child would

have lain there like an albuminous lump, like a mollusk or a polpus and could not have moved, and it would have been a curse to its mother instead of a blessing. But suppose he had prayed for life and spirit to come into it again and God had answered his prayer just as he prayed, the child would have been nothing but an idiot and would have been a curse to its mother, for it would have had no mind. But Elijah was a prophet and knew how to make a proper prayer, and he prayed and said "O, Lord, My God, let this child's *soul* come into it again." Then you see the soul had been in the child and the child had life, mind and motionality, but when the soul went out of the child it had no life, mind or motionality. The child's soul had gone somewhere, I suppose to Paradise where all good souls go after they leave the body, although all souls, good and bad, go to Hades after they leave the body. But, after Elijah had prayed for the child's soul to come into it again, and God answered his prayer, then the child had life, mind and spirit motionality and was a blessing to its

mother. Now this circumstance, mentioned above, shows that the soul of a human being goes out of their corporeal body at death and go somewhere that they can be brought back again; the child's soul was brought or came back, and went into the child again, and the child's soul and body were quickened together again, the body made alive, then the child had life, mind and motionality; the motion power. Man can kill the body of a human being, but Christ says he can not kill the soul, so we see soul and body are not the same. John, the Revelator, says I saw the souls under the altar of the bodies that had been beheaded for righteousness sake and they could talk and ask questions although their corporeal bodies had been beheaded and were dead. The prophet David, when speaking of Christ, says He will not leave my soul in hell or suffer His holy one to see corruption; so Christ's soul was not left in hell and His body did not see corruption. Right here I must make an explanation. There are two words in the Greek language used to mean hell: One is called *Gehenna*, the

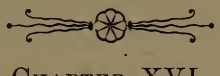
final destruction of the wicked, the other is *Hades;* but *Gehenna* means the everlasting destruction of the wicked while the other, *Hades*, means the depository of all souls, good and bad. There are two departments in *Hades*, one where the good souls go, called paradise, the other, where the bad souls go, called tartars. Christ's soul went to paradise in *Hades*. Christ tells it Himself, when He said to the thief on the cross: "This day thou shalt be with Me in paradise." Some think that *Hades* just means the grave, but the thief's body was not with Christ's body in the grave or sepulcher but their souls must have been together in paradise and that paradise could not have meant heaven above where God dwells, for Christ rose from the dead on the third day and He said to Mary, "Touch Me not, for I am not yet ascended to my Father, but go to my brethren, and say unto them: "I ascend unto my Father and your Father, and to my God and your God." Then of course he had not yet ascended to heaven where God dwells; Christ's soul was in *Hades*, translated according to King James'

hell, but only meaning a depository for the dead. Josephus, a profane historian, says *Hades* is located down deep in the earth, or under the earth, and there is where all souls except Christ's are deposited until the final resurrection of the dead. I want to give a short history of what Moses said about Rachel's soul, to show that souls leave the body of a human being at death, in Genesis, 35th chap., 15th to the 20th v. And Jacob called the name of the place where God spoke with him, Bethel, and they journeyed from Bethel and there was but a little way before they came to Ephrath, and Rachel traveled and she had hard labour; and it came to pass when she was in hard labour that the mid-wife said unto her, "Fear not, thou shall have this son also;" and it came to pass as her soul was in departing, for she died, that she called his name Benoni; but his father called him Benjamin; and Rachel died and was buried on the way to Ephrath, which is Bethlehem, and Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day. I want to comment on this a little. When it says when her

soul was in departing, for she died, some might think the word soul there meant breath; for breath leaves the body at death; so it might have meant when the breath was in departing, for she died, she named her child and called his name Benoni. It looks a little like it would have been pretty hard to have named the child when the breath was departing; but that is not all, Moses, the man that wrote the history of it was a perfect Hebrew scholar and he used in that place the word *nepesh*, which always means soul in English; if he had meant breath he would have used the Hebrew word *ruac*h, which always means breath in English. The Hebrew words *nepesh* and *ruach* are never used interchangeably, and Moses being a scholar he always knew what he was talking about. Breath leaves the body at death; that is true, but not until the soul leaves the corporeal body, they both leave the body, we suppose, at about the same time, but the soul first, then the body has no more use for the breath, for the body without the soul is nothing in the world but a lump of matter and will soon go

back to its mother earth and will be mingled with the dust; and the soul without the body has no more use for the breath, but it was given to both while connected, and was for the benefit of both, but when the soul and body is separated neither of them need it, although when together they both need it, for it is what gives life to the body continually and invigorates, gives utility to both soul and body. The breath is a compound made up of several different ingredients and is composed of two different and distinct substances: one of which is a corporeal substance and is matter, and by scientists is divided into two or more parts, one is carbonic acid and one is oxygen; but the other part is an incorporeal spirit substance, a part of that substance that vitalizes and gives vitality to both soul and body, though the soul itself is composed of a part of an incorporeal substance that part of it that has life, mind and motionality spirit, all connected with it, though chemists do not know much about an incorporeal spirit substance and in fact none of us know much about it only as we

learn by natural or produced observation, which was Lord Bacon's way of knowing anything in nature. We have been over this ground and have explained it heretofore, but while we are on this point we will explain a little again.



Chapter XVI.

The spirit substance is something that cannot be seen, for in fact it does not come in direct contact with any of our five senses and all the way we can know anything about it is by the functions it fills and the effects it produces while in our corporeal body. By close observation we can learn what it does and the effects it produces while in the body, for the body without it is nothing but an organic structure out of a corporeal substance, which is matter which is a perfect inertia and is a corpse, a dead body; but by our own observation, when that body has something in it that is called the soul, which is an incorporeal spirit substance, then we know or may know by our own observation that that body has mind, life and motionality,

mental power, vital power and motion power, and we know or may know all this to be so by our own observation, because they come into direct contact with all of our five senses, by the functions they fill and the effects they produce. Now I want to talk a little more about that compound that is called breath. We find, according to scientists, that breath has two or more ingredients, one of which is carbonic acid and the other oxygen; both are claimed to be composed of matter, and they may be; but oxygen when connected with breath, respiration has something more connected with it than matter, for matter of itself that is composed of food, or food when it is composed of matter, when eaten gives nutriment to the corporeal body and that body is built up by it, because it is a corporeal substance and has nourishment; although within itself it has no life, vitalizer, vitality in it, that all has to come from the spirit substance; but the spirit substance has no nourishment, no nutrition in it, that all has to come from the corporeal substance. I now want to give a little circumstance that occurred in

a monarchial government. I want to give it as an illustration. The circumstances is as follows: There were three men who committed a crime for which the sentence was death. The three men had about the same constitutions, about the same constitutional make, size and weight, and the King thought they were so near equal that he would try and experiment on them as their sentence was death. So he told one of them he might live as long as he could on chocolate, and another one as long as he could on tea, and the other one that he might live as long as he could on coffee. The King wanted to find out what effect chocolate would have on a person and how long they would live drinking it and having nothing else but it; and the same way about coffee and about tea and the effect each one would have on a person and how long a person would live on each of them. The one that drank chocolate died, like a person with the gout, the joints dislocated, in a little over three months. The one that drank coffee lived a little over six months and died like a person having drank too

much liquor—burnt out. And the one that drank tea lived a little over a year and the tea had no bad effect in any way and respiration was free until the body, for want of nourishment, nutriment corporeal substance, food, became so dried up that it was not a fit habitatation for the soul to dwell in any longer, and the soul left the body and the body did not inspire any more and it had no need to for its occupant was gone out of the body and the body was not required to be kept up any longer, and would soon go back to its mother earth and be no more until the resurrection day. And the spirit part of that breath goes back to God who gave it, and there be placed in the fountain head of spirit substance and there lose its identity. So you see it is the corporeal substance that gives nourishment, nutriment to the corporeal body through the food which is a corporeal substance. An oxygen, that which purifies the blood, is a corporeal substance, and the blood when purified carries an incorporeal substance, which has life in it and deposits it in the most minute parts of the corporeal body

and continually keeps doing it, to keep it a fit body for the soul to dwell in while that corporeal body is kept up by nutrition and life combined and is kept a fit place for the soul to dwell in; but when it is not a fit place for the soul the soul leaves the body, and the body is not kept up any longer. Breath, respiration, has something more connected with it than matter, for matter itself has nothing in it that will vitalize and give vitality to neither soul or body; but when breath has something more connected with it than carbonic acid and oxygen, which are matter, and that something more cannot be seen because it is a spirit substance and has life in it, and is what stimulates, invigorates, vitalizes and gives vitality to both soul and body, though it cannot be seen. The functions it fills and the effects it produces can be seen very plainly, the breath being the circulating medium by which the inspired air with oxygen and with a spirit substance passes into the blood by which oxygen purifies the blood, and the blood being the vehicle that carries the spirit substance, life, through all the ducts of the

body to every part, to the most minute parts of soul and body, and reinforces soul and body with life continually, so that they both can perform their functions and produce their effects which they were designed to do; not that the soul needs any more life reinforcement only as it needs it to help the corporeal body, which of itself has none of these things for it is only an organized lump of matter; organized, built, formed by God for a tabernacle, a house or temple for the soul to dwell in; and that building has nothing in it to perpetuate or immortalize it and has not had since. Adam lost it and whenever that building gets so mutilated, so destroyed in any way so it is not a fit habitation for the soul any longer the soul leaves that dwelling place, the corporeal body, and the corporeal body goes back to its mother earth and the soul goes to a place in the Hebrew language, called *Sheol*, and in the Greek *Hades*; but the literal meaning to us is the unseen world, or state, or place where departed souls dwell, good and bad, until the resurrection. The word *Sheol*, in Hebrew, and *Hades*, in Greek, both

mean the same thing, same place or state, but there are two departments, two states or conditions in *Hades*; one where there is happiness and one where there is unhappiness; the one where there is happiness is called paradise, or figuratively called Abraham's bosom, and the other one where there is unhappiness, is called tar tarus, or purgatory. Now, when the soul leaves the coporeal body and goes to *Sheol*, *Hades*, the unseen world, the corpor eal body does not inspire breath any more for that body has no need of it any more, for the soul has gone out of it, and it does not need to be kept up any longer for it has no occupant; its occupant is gone to the unseen world and it is not necessary for it to be kept up any longer. In comparison it is like an old waste building that has gotten so out of repair that it is not a fit habitation to live in any longer, and then its occupants leave it and it does not need to be kept up any longer, and it soon rots and goes to destruction. So it is where the soul dwells, whenever that house or tabernacle becomes so that it is not a fit habitation for the soul any more,

the soul, which is life, mind and spirit, leaves that coporeal body and it does not need to be kept up any longer with life, which is an incorporeal spirit substance, nor with the spirit part of that breath; the spirit returns to God who gave it and then goes or is put into the fountain head of the spirit substance and loses its identity, like a drop of water when its goes back into the fountain head of water and loses its identity; it is exactly the same way with the spirit substance of all animals, they lost their identity in the fountain head of spirit substance. But the spirit substance of a soul of a human being never goes back into the fountain head of spirit substance, although the soul is composed of a spirit substance organized out of a spirit substance. The soul is an organized body and has three different things placed together which makes it a body; and those three things are life, mind and motionality, all of which, or each one, is a spirit substance; and these organized together is what constitutes the soul. And the soul *is* made a self-hood and never loses its identity, never goes back into the fountain

head of spirit substance like the souls of animals do, and there lose their identity. But the souls of the human family never go back to God, to where God dwells, until after the resurrrection of the dead. After they leave the body and the body is dead, the souls go to *Hades*, *Sheol*, the unseen world where all souls both good aud bad go when they leave the body, and it is certain they go into a different state or condition from what they were in when they were in the corporeal body and it may be called *Hades*, and may also mean place or locality, and may be yet called *Hades*; it may mean both place and condition and still be called *Hades* which is the place and condition that all souls are in after they leave the body; all but Christ's, it was not left in *Hades*, translated by King James' translation, hell; and would not let thy holy One see corruption, would not let His body see corruption, this is what Peter said telling what David said telling about Christ's soul not being left in hell or *Hades*. Acts, 22d Chap. 27 to 32 V. And Christ said to the thief on the cross: "This day shalt thou be with Me in paradise."

Luke, 23d Chap. 43d V. But Christ's body and the thief's were not in the grave or the sepulcher together that day, so it must have been their souls that were together in paradise, in *Hades*. Christ's soul was in *Hades*, in hell, according to King James translation, and in paradise with the thief's soul both in hades and both in paradise. As I have said before *Hades* has two departments, one called paradise, or Abraham's bosom, figuratively that is where the good souls go; and the other department in hades is called tartarus or purgatory, as the Catholic calls it, and is where the bad souls go. Both departments are in *hades*. Josephus speaks of hades as a place located somewhere in the earth or under the earth, and Paul says, now that he ascended, what is it but that he had first descended into the lower parts of the earth. Ephesians, 4th Chap. 9th and 10th V.

Both Paul and Josephus were Jews of that age, and they locate hades as being in the lower part of the earth and not in the atmosphere nor in either beyond the atmosphere. The word hades no doubt

meant place, location, and also meant state or condition that departed souls are in after they leave the body, both good and bad in hades; the good in paradise; the bad in tartarus; but all in hades. Now, I want to make a few explanatory remarks about scripture and the translators and the lexicons, and the mistakes made by the translators. Sometimes they are compelled not to make a true translation, like it was when King James would not let them translate the word *bapto*, or *baptiso* into the English word, and so we only have a Greek word changed a little.

The word *baptiso*, baptised is not an English word, and it is the same with other words, they are not strictly translated through prejudice and other causes. The late version that was translated by some of the most learned of the most orthodox Protestant denominations who were organized into a body to do the work, each member having an equal say so and control of the translation; and Dr. Jetters, a Baptist preacher, and one of the most learned, and one that believed that the word bapto or baptiso, in Greek

means immerse, or dip in English, and believed it ought to be translated that way, but when they come to translate John the Baptist, or John the Immerser or Dipper, saw at once that it would take away the name of the Baptist church, and that would not do, for the Baptists hold, or used to hold, that the church was built by John the Baptist and they claim the Baptist church derived its name from him, and to take away the Baptist name from John it would take away the name Baptist from the Baptist church, and that would not do; so he held that body of translators nearly a year in suspense, trying to fix it some way so as to hold the name. So you see what prejudice does. Another thing with the translators sometimes is they cannot conceive of the idea of the prophets, Christ or the Apostles, being so the way the writers have put it, so they translate it to suit their idea about it, aiming to translate it all right, no doubt, but cannot conceive of the idea being correct the way it is written, they cannot comprehend it the way they look at things. I will give one illustration to show how it

is, sometimes. When Moses was giving the account of how God made Adam it was written in the Hebrew language, and he said when God made Adam he breathed into his nostrils *ruach chayim*, Hebrew words in the plural and should be translated in the plural breath of *lives*, but they have translated it in the singular breath of life. I suppose because they could not conceive of Adam having but one life and thought it would not do to translate it lives or people would think they had made a mistake; and they could not comprehend it themselves, so they translated it life, in the singular, although the Hebrew word was chayim in the plural; for Adam must have had more than one life or he could not have lost one the day he ate of the forbidden fruit and retained one about nine hundred years. But all good Hebrew scholars that I have talked to about it and I have talked to a good many, and they all say that chayim is in the plural and should have been translated that way. Sometimes translators supply words to make it connect and give sense, and

sometimes thereby make it mean something that the writer did not aim it to mean. And sometimes they lack supplying words where they ought, and thereby we do not sometimes get the right meaning. But those supplied words are generally right, but not always right, and since the translation was made some words have gone out of use, and sometimes the meaning of the word has been changed, that is, since King James' translation, at least. I will give one word or sentence to show that the meaning of the word or sentence has changed or gone out of use, and it is the same way with other words and sentences. You will find the word and sentence in II Cor. 8th Chap. 1st Verse: "We do you to-wit of the grace of God bestowed on the churches of Macedonia." Now, the word with that sentence in that connection has changed its meaning or has gone out of use, or it has never been translated right, for it does not make good sense either in English or in Greek. So it is the same way with other words and sentences, although we can understand what is meant

by the main subject connected with it. We want to speak of one place where the translators did not supply words where they ought, so as to give its full meaning in English. The place is in Romans, 6th Chap. 17th V. It says: "God be thanked that ye were the servants of sin." Now Paul never thanked God that persons were sinners for it would be contrary to the teaching of all the scriptures, both old and new, and no good man would ever thank God that persons were servants of sin. But Paul thanked God although they were the servants of sin. (That word although ought to have been supplied by the translators.) And it is the same way with other words and sentences, they had obeyed from the heart that form of doctrine which had been delivered them; and he says then they were made free from sin. There can be no doubt but what Paul thanked God they had obeyed from the heart the form of that doctrine which had been delivered them and then was made free from sin. And Paul tells in 15th Chap. 3d V. of I Cor: "For I delivered unto you first of all that which I had re-

ceived, how that Christ died and was buried and rose again." Then that is what he had delivered to them. Now, I want you to take notice of what Paul says he had delivered, it was the death and the burial and the resurrection of Christ. And Paul tells the Roman brethren that when they obeyed the form of that they were then made free from sin; and that will apply to all persons if they will obey from the heart the doctrine which had been delivered, they will then be made free from sin. Well, we have learned that the doctrine is the death, the burial, and resurrection of Christ and it is called the gospel. I Cor. 15th Chap. 1st V., and to obey that form of doctrine we have to die, to sin and to obey the form of burial we have to be buried with Him, Christ, by baptism, Rom. 6 Chap. 4 V; and we obey the form of being raised and walk in newness of life, same chapter and verse; we are buried with Him in baptism wherein we are raised with Him. So that is the way we obey that form of doctrine which was delivered. Collossians, 2d Chap. 12 V,

same Chap. 13th V. And you being quickened together with Him, Christ having forgiven you all trespasses; if we have been quickened together with Christ we are in Him in whom we have redemption through His blood the forgiveness of sins. Eph. 1 Chap. 7 V; the blood of Jesus Christ, God's son, cleanseth us from all sin, I John, 1st Chap. 7th V. So you see it is by us obeying the form of that doctrine which was delivered, that is the way we get quickened together with Christ and are in Him and His blood cleanseth from all sin.

Chapter XVII.

I want now to speak some more about translation and translators, give some reasons why we do not get the meaning of some words and sentences always translated right. One reason is in King James' translation he would not let the translators translate it the way they would have done for fear it would disturb the faith and practice of the High Church of England, like it was with the word bapto or baptiso only modified a little, and transferred into

the English New Testament, for there are no good English scholars but what know that the word baptised is not an English word. The word, or preposition *en*, occurs twenty-seven hundred and twenty times in Greek New Testament and about twenty-five hundred times it is translated in, and about forty times translated with. So the chances to be translated with is only equal to forty out of twenty-seven hundred times to be translated with. But King James would not let them translate the preposition *en udati* in water for that would have settled the mode, and he might as well have let them translate the word baptise into its true meaning—dip or immerse—but he saw the point and had them translate the sentence *baptiste en udati*, which means to dip or immerse in water, which all good Greek scholars know to be so; but he had them put in his translation baptised with water instead of dipped in water. He did it to leave the matter unsettled so as not to disturb the faith or practice of the High Church of England; and of course favored them in some other parts of his translation, like it is translated

in Mark, 1st chap., 5th v., and there went out unto him all the land of Judea and they of Jerusalem and were all baptised of him in the River Jordan. Now I want you to take notice that in the Greek Testament the preposition *en* is not there where they have translated it "in the River Jordan," but the preposition *eis* is there and should have been translated into the River Jordan. Mark, 1st chap., 9th v., and it came to pass in those days that Jesus came to Nasereth, of Galilee, and was baptised of John in the Jordan; and there the preposition *eis*, which means into, but there they have translated it in the River Jordan, where it should have been into the River Jordon. The preposition *eis* is an act or a motion from without to within; the preposition *en* means in or within; *en* corresponds to the English preposition in, eis to the English preposition into. Matt., 3d chap., 1st v., the preposition en. They have translated it *with* when it should have been *in*; Mark, 1st chap., 8th v., I indeed baptise you *with* water, when it should have been *in* water, John, 1st chap , 26th v., and John

answered, "I baptise with water, when it should have been in water. But you ask me how I know. Because in all those places mentioned were translated so in King James' translation, and in the original Greek New Testament the preposition *en* has the meaning in Greek that the preposition in has in English; but in King James' translation, it says: I was sent to baptise *with*, and I baptise *with* water; while in the Greek it reads thus, *baptise en udati* in water. And if King James had let them translate the word with the preposition *en* into English, it would have read this way: I was sent to dip or immerse you *in* water; I dip you in water unto repentance. It would not make good sense to say I dip you *with* water or to say I was sent to immerse you *with* water; and there is no good Greek scholar, if he is not biased by prejudice or compelled by authority, but what will translate the sentence *baptise en udati*, dip or immerse *in* water, or *into* water, for he cannot do it any other way and give the true meaning of the Greek sentence. I am not doing this to establish any theory,

mode or system, but to show what prejudice does and keeps us from having a true translation. One reason is, the two Greek prepositions *en* and *eis*, have so near the same meaning (one means in and the other into) that the translators sometimes get them mixed and thereby do not always get it right; and it is the same way with other prepositions, and words and sentences. Another reason is the lexicographers and dictionarians of the ancient languages, Hebrew, Greek and Latin, do not get the right idea of what the Prophets, or Christ or the Apostles aimed to convey and thereby do not get the true meanings of the words and therefore cannot give correct definitions of the words. But there are about ten good lexicons dictionaries of the Hebrew, Greek and Latin languages and of course hold each other generally straight and get the right meaning and give the right definition of the words generally, not always, and sometimes the translators do not get the definition the lexicons aim to give, but there are so many lexicons and the translator has a right to appeal from one to another, from

Donegan to Robertson and so on, like we do in the English dictionaries. We can appeal from Johnson to Walker, from Walker to Webster, from Webster to Worcester, having about four prominent dictionaries, there being about eight in all. We can, by taking some pains, get the true definition of about all the English words. When a good English scholar writes a book and should leave out a word or put in a word where he ought not, or leave out a sentence or put in a sentence where he ought not, we would know by the general ideas that he was aiming to convey. that they were mistakes; but we would know by the tenor of the general subject the ideas he was aiming to convey, almost as certain as if he had made no mistakes. And so it is with the scriptures, the writing of the prophets and apostles; the lexicons may not have understood it right.

The lexicons may not have given the definition of all the words just right, or the meaning of all the sentences just right, but they come so near it that the translators can get the main ideas about right and can and do translate the main meaning of

the prophets and of the apostles, but they make some few mistakes and sometimes through prejudice do not translate it right, and sometimes through compulsion they do not do it right; although in the main it is translated right; so much so that we can get the main meaning of the writings of the prophets and of the apostles; so much so that we can understand the subject upon which they were writing and by the main tenor of the subject we can generally tell when and where they have not translated right; whether done by mistake, prejudice or compulsion that we cannot always tell, but can sometimes. But with all the prejudices and compulsions of King James, although some of the words and some of the sentences have died and gone out of use since his translation was made, I hold King James' translation as good, if not the best, of any we have now; for a very great majority of that work is right, so much so that we can understand the general teaching of the prophets, Christ and the apostles; and we need not expect any better, for all men are fallible and liable to error, and in fact I do not

know that we need any better, for we can learn everything by it that pertains to our happiness both here and hereafter. So we need not quibble about some mistakes, or mistakes that the lexicons may have made, or mistakes takes the translators may have made, or about the words and sentences dying and going out of use since the translation was made. So by the present translation, King James, we can get the main ideas that the prophets, Christ and the apostles intended to convey; so much so that if we want to we can understand about all of it, with close attention.

The reason I have been explaining so much about scripture, I have to use it in my work on Manology and Soulology. I use it with science and scientists, philosophy and philosophers, astronomy and astronomers, linquists, dictionarians, logicians and by observation, logical reasoning and common sense and with and by metaphysics and metaphysical reasoning; with and by all those helps just mentioned. I have shown and proven by some of these mentioned that the soul of man, a human

being is immortal and eternal, and that the body, the corporeal body of a human being, is mortal and is corruptible and can be killed; destroyed, burned up like stubble or chaff; Isaiah, 47th chap., 14th v.; Matt., 3d chap., 12th v.; like trees cast into the fire and burned up; Matt., 3d chap., 10th v. Those that offend and which do iniquity shall be cast into a fiery furnace and there will be weeping and wailing, Matt., 13th chap., 42d v. And that is the second death, the separation of soul and body and will be like it is at the first death the first separation of soul and body, a great deal of suffering, only more so, for they will be as it were in a furnace of fire, and their corporeal bodies like stubble or chaff, will be burnt up and be no more; and the soul be cast into outer darkness; Matt., 25th chap., 30th v.; and be eternally unhappy, for their bodies have been burned up and the soul has no place of abode, no house or tabernacle to dwell in any more and is like a vagabond, has no place of enjoyment any more, and will be eternally unhappy. Of course I am talking

about the soul, for the corporeal body is burned up at the second death and loses its identity and is no more, has no happiness or uuhappiness, for it ceases to be. And that is the future destiny of all the human family, without they comply with certain conditions and avert it. All the way we can avert it is by obeying Christ, for He is the author of eternal salvation unto all them that obey Him Hebrews, 5th chap. 9th v. So we must obey Him to get rid of that second death, second separation of soul and body; we must do what He tells us to do, so as to get a germ of that life that Adam lost which was the spirit of life, divine life, divine connection with God; that life is the perpetuator, the immortalizer; it is what immortalized Adam's corporeal body, but when Adam sinned he lost that divine connection with God, divine union with God which was the spirit of life, and when he lost that life, his corporeal body then was mortal and had nothing in it to immortalize it and then that corporeal body will soon be so it is not a fit place for the soul to dwell in any longer [so the soul leaves

the body, and the corporeal body is burned up. And that is the condition the whole human family is in. To avert that, we must come to Christ; Matt. 11-28, Christ says, Come unto Me; then we ought to obey Him. John, 10th chap. 10th vs. Jesus says, I am come that they may have life. He must have meant divine life, for they had vital life, physical life, but not the life of the spirit; John 5th chap. 40th v. Christ says you will not come to Me that you might have life; so they must come to Christ to get that life or a germ of it that Adam lost, or their corporeal bodies will be burned up; it is in one body that we get the spirit of life; Eph. 2d chap. 6th v., and that he might reconcile both unto God in one body; to be in that one body is to be in Christ's body which He is the head of, which is the church; Eph. 2d chap. 22d v., in whom ye also are builded together for a habitatation of God through the spirit, then in that body, which is the church, God's spirit, the spirit of life dwells; and that is where we get that life that Adam lost, or a germ of it. For ye are all the children of God by

faith in Christ Jesus, Gal. 3d chap. 26th v. For as many of you as have been baptised into Christ have put on Christ, 27th v. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus, 28th v. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise—29th v., that promise was made to Abraham that in him and his seed all the families of the earth should be blessed, and the Apostle said his seed is Christ, Gal. 3d chap. 6th v.; in Christ in His body is where we are blessed with that life that Adam lost. Eph. 2d chap. 16th v., and that he might reconcile both unto God in one body by the cross having slain the enmity thereby; he then was speaking of the Jew and Gentile being reconciled to God in one body; then speaking of Christ, in whom ye also are builded together for a habitation of God through the spirit, so the spirit of life dwells in that body and that is where we get the spirit of life that Adam lost; John, 20th chap. 21st v.; then said Jesus to them again, Peace be unto you; as my Father hath sent

Me, even so I send you; and when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost, 22d v. That is when He gave that body, the church, the spirit of life; and in that body, the church is where we get that spirit of life.

Acts, 2d chap., 38th v., then Peter said unto them, "Repent, and be baptised every one of you into the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit," which was the spirit of life that Adam lost. Eph. 1st chap., 13th v., in whom also after that ye believed ye were sealed with that Holy Spirit of promise; which was the spirit of life. John, 3d chap., 3d, 4th and 5th v., to be borne of water you must be conceived in water, or you could not be raised out of it; and to be born of the spirit you must be begotten by the spirit of truth; John, 15th chap., 26th v., if his own will begot He us with the word of truth, James, chap. 1 18 v., the spirit of truth John, chap. 15, 26 v., born again, not of corruptible seed, but of incorruptible seed by the word of God; I

Peter, 1st chap , 23d v. That is the way we are born of the spirit. So when we are born of water then we are born again; born of water and of the spirit into the kingdom of God's dear Son into his body which is the church; when we are born into his kingdom we are born into his church; and when we are born into his church we are born into one body—all synonomous, meaning the same thing; and in that one body we are reckoned to God, the Father and have union and communion with the Father. That is where we get that divine connection, divine spirit, divine life, that Adam lost when he sinned, and his corporeal body became mortal, like it was before it had any divine connection with God. It had nothing connected with it to perpetuate and immortalize it so it had to go back to its mother earth, from whence it came. And that is the condition that all our corporeal bodies are in, and so we can see and know by our observations, for it is continually occurring all the time—all the time they are dying and going back to dust; but our souls are immortal and eternal, as I have

abundantly proven in so many different ways, as I have shown in this work on Manology; for I have shown undoubtedly that the soul was composed of an incorporeal spirit substance. Although we cannot see spirit substance, we know that there is something that may be called an incorporeal spirit substance by the functions it fills and the effects it produces; for it fills functions and produces effects that no other substance could. So we know it exists and that it has existed eternally, for there is no other substance in all the realms of nature that has life, mind and spirit, motion power in it; nothing has them but that incorporeal spirit substance. And no substance can produce something out of nothing, or out of something that it has not something out of which to produce it. It would be like producing an effect without a cause, all of which are impossible. Then we know that there is something that may be called soul and it is immortal and will exist eternally, for it was composed out of a part of an incorporial spirit substance, out of that part of it that has life, mind and motionality, the

power of motion; and that incorporeal spirit substance being immortal and having existed eternally, and the soul being composed out of that, it is immortal and will exist eternally. But before God saw fit to form the soul, He saw fit to make or form a body out of matter, a corporeal substance, which is a corporeal body and in scriptures is called a natural body, the first body, the first man Adam. Then He formed another body out of an incorporeal substance, which in scriptures is called a spiritual body, or second body, or second man or Lord from heaven, or inner man, because it was to dwell in the outer man or is called soul.

Chapter XVIII.

And when the outer man and inner man are quickened together they are called soul and body, and are called a human being; but when God placed the soul in that first body, that corporeal body, He placed it there to see happiness and to operate in, to fill its functions and produce the effects that it was designed to fill and

produce, for its own happiness and for the glory of God. Then the soul that is composed of life, mind and motionality, spirit, motion power, has all these things and can not be completely happy without that corporeal body that was made for it, in which and by which which to operate. And God gave that corporeal body divine life, divine connection with Himself, so that the body would be perpetuated and kept immortalized, while it had divine life, divine connection with God, but Adam sinned and lost that divine life, divine connection with God, and then that corporeal body was mortal and had nothing connected with it that would perpetuate and immortalize it and it would become an unfit place for the soul in which to operate and see happiness, and the soul will leave the body which is the first separation of soul and body and is called the first death; the body ceases to inspire the spirit of life with oxygen that has been carried by inspiration into the blood which it purified, and then the blood as a vehicle carried the vitality of the spirit to every part of the body, and gave vitality and

nourishment to the whole person, but when the soul left the body everything ceased to operate, the body ceased to inspire, the blood congealed in the body and the spirit of vitality returns to God who gave it, and the soul goes to a place, state or condition called *hades* in Greek and *sheol* or *haden* in Hebrew, all meaning in English the place where souls go after they leave the body. But in *hades* there are two places, one called *tartarus* where the wicked souls go, and the other *paradise* where the righteous souls go; and there in hades they will all remain until the resurrection day until their bodies are raised from the dead, and then the souls will go into their bodies again and then both soul and body of the wicked will be cast into the lake that burns with fire and brimstone which is the second death, second separation of soul and body, their bodies being like stubble or chaff, burned up, and their souls be cast into outer darkness where they will eternally weep, for they have no bodies in which to operate and see happiness and never can have any more for

their bodies are burned up and God will not make them another one, for He offered them a chance to have that body immortalized and perpetuated, but they did not accept it. The body was made for the soul to operate in and to see happiness in, and for it to glorify God in, and it can not be happy without it; so if its body is burned up it will be eternally unhappy. And that is the future destiny of the whole human family without they comply with certain conditions and avert it. The condition is to accept Christ, and believe on Him, and do whatever He and His apostles tell us to do, and now since their death, they tell us through their written word what to do. And on the first day of the week after He had risen from the dead, (in Mark, 16th chap. 2d v.) and very early in the morning on the first of the week (9th v.) Jesus appeared to Mary, and Luke says in the 24th chap., 21st v., it was the third day after He was crucified, and on that day Mark says in the 16th chap. 15th v: Christ said unto them go ye into all the world and preach the gospel to every creature, and

he that believeth and is babtised shall be saved. When they believe and resolve to be baptised then they are begotten with the word of truth, John, 15th chap., 13th v., by the spirit of truth, and then when you have been baptised into water you are conceived in water, and when you are raised out of it you are born of water and of the spirit. (I Peter, chap., 1, 23 v.) Then you have been born again, not of corruptible seed but of incorruptible seed, by the word of God which lives and abides forever. (Luke, 8th chap., 11th v.) The seed is the word of God, truth of God. What is truth? Thy word is truth. (John, 17th chap., 17th v.) Sanctify them through thy truth; Thy word is truth. (I Cor., 4th chap., 15th v.) Begotten through the gospel; so believing the gospel and being baptised, immersed in water, amounts to the same thing exactly as being born of water and of the spirit, for both are the same process by which we get into the kingdom, into Christ, into His body, into the church which is His body, into the family of God, it is the act of transposition out of the kingdom of

darkness into the kingdom of God's dear Son. Galatians, 3d chap., 27th, 28th and 29th v.: "For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians, 4th chap., 4th, 5th, 6th and 7th v.: "But when the fullness of the time was come, God sent forth His Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God has sent forth the spirit of His Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." So you can not fail to see that it is by believing and being baptised, immersed, born of water and spirit that we get into those blessings just mentioned. And is where and by which we receive the remission of sins and get the spirit of Christ which is the spirit of life

that Adam lost; but we do not get enough of that life to make us live here eternally, we only get a germ, the ernest of that life, only enough to quicken, make alive our mortal bodies after we are dead and immortalize and perpetuate them. So the soul will go into them again so the soul and body will live together again. I want to speak a little more about being in Christ. In Eph., 1st chap. 7th v., it says: In whom we have redemption through His blood, the forgiveness of sins; 11th v.; In whom also we have obtained an inheritance; 13th v.; In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the spirit of life, the life that Adam lost; same chap., 14th v.; Which is the ernest of our inheritance until the redemption of the purchased possession; the ernest of our inheritance means a small portion of that life that we are to have the whole of after we are raised from the dead, and that will be a part of that life that Adam lost or rather the same kind, the kind that would immortalize and perpetuate our corporeal bodies and save us from that second death.

Now I want to explain a little more about the commission as given by Mark, and as given by Matthew. I want to do this to show what baptism meant when the commission was given, whether it was water baptism or Holy Ghost baptism; for these are the two baptisms spoken of in scripture, and we want to know which one it was. Mark records it, and said unto them: "Go ye into all the world and preach the gospel to every creature, and he that believeth and is baptised shall be saved." Well, some think that he meant Holy Ghost baptism, and others that he meant water baptism. We might find out by seeing how Matthew records it, Matt., 28th chap, 18th and 19th v.; Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Now we see by the way that Matt. gives it that the Apostles were to do the baptising, and it is certain they could not baptize with the Holy Ghost for no man can do that, not even Christ Himself, for there

is no one that has the control of the Holy Ghost, Holy Spirit, the comforter, the spirit of truth that the Apostles were baptised with; no one has control of that but the Father, Himself, as I expect to show by Christ, in John, 14th chap., 16th v., Jesus says I will pray the Father, and he shall give you another Comforter; 17th v., even the spirit of truth; 26 v., But the Comforter, which is the Holy Ghost, (Holy Spirit) whom the Father will send in My name; 15th chap., 26th v., But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me. So we see that the spirit of truth, the Comforter and the Holy Ghost, the spirit are all the same thing, and is what the Father has control of, and is what proceeded from the Father when the Disciples were baptized on the day of Pentecost. But the Disciples had received the Holy Ghost, Holy Spirit, the spirit of life, the first night after Christ rose from the dead, the first day in the evening when the doors were shut. Then came Jesus aud stood in the midst of that

body and He was the head of that body, that assembly, for He had told them where to go, where to assemble and He would be there, and He stood in their midst and said: "Peace be unto you; as My Father has sent Me even so send I you." Then they were built together and the commission given them; then He breathed on them, on that assembly, on that body of which He was the head, which was the church, and saith unto them, "Recieve ye the Holy Ghost," Holy Spirit, the spirit of life, and that body which is the church has that spirit of life in it, and has had ever since it was given to it by Christ; and when we get into that body, the church, we get a germ, an earnest of that life, for Christ had that Holy Ghost, Holy Spirit, spirit of life, Christ had that life to give to them that obey Him; John 5th chap., 26th v.; For as the Father has life in Himself; so hath He given to the Son to have life in Himself. Christ, though a Son, learned obedience by things that He suffered, and being made perfect He became the author of eternal salvation, (Heb., 5th chap., 9th v.) author of etern-

al life to all them that obey Him. The Son had divine connection with the Father and of course had divine life with the Father; John, 5th chap,, 26 v.; For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; 27th v. and hath given Him authority to execute judgment also, because He is the Son of man. Now, because Christ is the Son of man as well as the Son of God, the Father hath given Him authority to execute judgment and give life to them that obey Him. John, 5th chap., 28th, 29th and 40th v.: "Marvel not at this; for the hour is coming in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation. And ye will not come to Me, that ye might have life." Those that come get that life and then they have divine life, have divine connection with Christ, and He has divine connection, divine life with the Father. Then through Christ we get that divine connection, divine life that Adam lost.

The way we come to Christ is by believing what the Apostles preached and being baptised in the name, by the authority of the Father, and of the Son, and of the Holy Ghost, Holy Spirit, baptised into the name of Christ for the remission of sins; and then we receive the gift of the Holy Spirit of promise, the promise was made to Abraham: "In thee and thy seed all the families of the earth shall be blessed," blessed with that life that Adam lost; and Paul says thy seed meant Christ, so we have to come to Christ to get that life, to get that blessing that was promised. And the way to come to Christ is by believing what the Apostles say and being baptised. But I have already explained that Christ could not have meant Holy Ghost, Holy Spirit, when He gave the commission for He told them to do the baptising, and they, as I have already shown, could not do that, for the Father is the only one that can do that. He is the only one that has the control of the Holy Spirit, the Comforter, the spirit of truth. There is another Holy Spirit spoken of and that is the spirit of

life, and the Son hath a part of that life aud has the control of it; that is the spirit of life. (John, 5th chap., 26th v.) For as the Father hath life in Himself, so hath He given to the Son to have life in Himself. So the first night after He rose from the dead He breathed on His disciples and told them to receive the Holy Spirit, the spirit of life. Paul says one spirit and one body; so we thought that there was but one spirit. Well there is but one spirit in that one body, which is the church; but there are many spirits, wicked spirits, and the holy angels that may be called holy spirits; angels are spirits. But there are but two Holy Spirits that are spoken of that belong directly to the Father and the Son; one is called the Comforter, the spirit of truth, and one the spirit of life. God, the Father, has sole control of the Holy Spirit, the Comforter, the spirit of truth, as I have already proven, but now will give some more proof. (Acts, 1st chap., 4th v.) And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the

Father; 5th v.; For John truly baptised with water; but ye shall be baptised with the Holy Ghost (Holy Spirit) not many days hence. (Luke, 24th chap., 49th v.) And, behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endowed with power from on high. So that promise had to come from the Father and that power from on high; that was spoken while Christ was here on earth. (John, 14th chap., 16th v.) And I will pray the Father, and He shall give you another Comforter. (26th v.) But the Comforter, which is the Holy Ghost (Holy Spirit), whom the Father will send in My name, He shall teach you all things. Remember all this has to come from God, the Father, and come from on high. And they were told to tarry in Jerusalem and that they should be baptised, with the Holy Spirit not many days hence; so they tarried for the promise from on high, (Acts, 2d chap., 1st, 2d, 3d and 4th v.) And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound

from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance. (13th v.) Some said these men are full of new wine (Same chapter, 14th, 15th, 16th and 17th v.) But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judia, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words, for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of My spirit upon all flesh; 18th v.; And on my servants and on my handmaidens I will pour out in those days of My Spirit; and they shall prophesy. Now, if any person will examine all these places that I have referred to, he can see and know that the Father is the only one that

has the control of the Holy Ghost, Holy Spirit, the Comforter, the spirit of truth and that He is the only one that can or does baptise with it. So when the commission was given as recorded by Mark, 16th chap., 15th and 16th v.; And He said unto them, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved," it must have meant water babtism for Matt. records the same commission exactly and he says, "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit." Then that baptism is done by the authority of the Father and Son and Holy Ghost. Then you see it is by the authority of the Holy Ghost and not in or with the Holy Ghost. Then it must have been in water that Christ meant when He gave the commission. Another reason that Christ meant in water, John, 3d chap., 3d, 4th and 5th v., you must be born of water and of the spirit or you can not enter the kingdom of God. The way we are born of water is by being immersed into water and then being raised

out of it into a new life, into the kingdom of God's dear Son, and that is where we get that new life so as to inherit eternal life. To be born of the spirit we must be begotten by the spirit, (James, 1st chap., 18th v.) be begotten by the spirit of truth, the word of truth; I Peter, 1st chap., 23d v.; being born again not of corruptible seed, but of incorruptible, by the word of God, which lives and abides forever. So you see what it means by being born of the spirit. Christ tells how being born of the water and of the spirit was to be brought about. He tells it in His commission as recorded by Mark in the 16th chap., 15th v. And He said unto them, "Go ye into all the world and preach the gospel to every creature. And He that believeth and is baptised shall be saved; and he that believeth not shall be damned." So when the gospel was preached and they believed it and resolved to be immersed, they were then begotten by the word of truth, the spirit of truth, and when they were immersed into water and raised again out of water, they were

then born of water and of the spirit. They had been born again not of corruptible seed but of incorruptible seed by the word of God which liveth and abideth forever, I Peter, 1st chap., 23 v.; and in the 25th v. He says this the word which is by the gospel preached unto you. So you can not help but see what is meant by being born of the spirit, and that it is done by andthrough the word, by the gospel. And another reason why it must have been water that was meant instead of the Holy Ghost, Holy Spirit in Col., 2d chap., 12th v. it says buried with Him in babtism, and when Christ was baptised He certainly was not buried in the Holy Ghost but must have been buried in water, for in Mark, 1st chap., 9th v. He says Christ was baptised of John in Jordan, 10th v., and straightway coming up out of the water; then it must have been water that Christ was buried in when He was immersed, baptised and not buried in the Holy Ghost, Holy Spirit. Then when we are buried with Him by immersion, baptism, we must be buried in water and not in the Holy Ghost. So you see it must have been

water that they were buried in when they were immersed, baptised. One more proof that it was water that they were buried in when they were immersed, baptised, one more proof that it was water that was meant when the commission was given. A short time before the day of Pentecost, Jesus said, Acts, 1st chap., 5th v,, Ye shall be baptised with the Holy Ghost not many days hence; Acts, 2d chap., 1st v.; And when the day of Pentecost was fully come they were all with one accord in one place; 2d v.; And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. Now, this I believe is admitted by all who believe the scriptures to be the time when they were baptised with the Holy Spirit. The next account of the baptism of the Holy Ghost, Holy Spirit, is in Acts, 10th chap , 44th v.; While Peter yet spake these words, the Holy Ghost fell on all of them which heard the word; 45th v., that on the Gentiles also was poured out the gift of the Holy Ghost. 46th v.; Then answered Peter, 47th v., Can any man forbid water

that these should not be baptised, which have received the Holy Ghost as well as we? 48th v.; And he commanded them to be baptised in the name of the Lord Jesus. So you see that water baptism is a command and we can obey a command, but the Holy Spirit baptism is a promise and we cannot obey a promise. Right here I want you to take notice that that is the last account that we have of anybody being baptised with the Holy Ghost, Holy Spirit, and we would not have known that it was the baptism of the Holy Spirit if Peter had not have said it was poured out on them as it was on us at the beginning, ning for they heard them speak with tongues. Peter and the rest of the Jewish brethren that had come with him then knew that the Gentiles had received the baptism of the Holy Spirit for they had heard them speak with tongues, for that was what the baptism of the Holy Spirit did for them on the day of Pentecost; it gave them power to speak with tongues —no person can speak with tongues without they have learned to do it—without they have been baptised with the Holy

Spirit; and there is no person that has been baptised with the Holy Spirit but what can speak with tongues. I defy any person to show a single case where they were baptised with the Holy Spirit but what did speak with tongues.

There are a great many that receive the Holy Spirit that are not baptised with it, and of course can not speak with tongues. There are only two places where they were baptised with it. One was on the day of Pentecost, when it gave them power to speak with tongues and brought all things to their remembrance, so they could preach the gospel to every creature and so they could work miracles; and the other one was on the household of Cornelius, so as to convince Peter and the other Jewish brethren that had gone with Peter, that the Gentiles had a right to be buried with Christ in water by baptism, immersed in water so as to be born of water and of the spirit into the kingdom of God's dear Son, into the family of God, into the church of Christ, so as to receive the Holy Spirit of promise which was the spirit of life, whereby we are sealed, which is the

earnest of our inheritance until we are raised from the dead; then we shall have eternal life, but now we are only sealed with the earnest of that life which is only a small portion of it, until we are raised from the dead, when we are to have the whole of that life which is eternal life. Now, to show that I am right about Cornelius being baptised with the Holy Spirit to convince the Jewish brethren that the Gentiles had a right to be fellow heirs of eternal life with them, if they would become citizens of the kingdom of God's dear Son. And when they heard them speak with tongues, they knew that they had been baptised with the Holy Ghost, for none could speak with tongues without they had been baptised with it, and all that ever were baptised with it could speak with tongues. (Acts, 10th chap., 45th v.) As many as came with Peter were astonished, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46th v.; For they heard them speak with tongues. Then answered Peter, 47th v., Can any man forbid water, that these should not be baptised, which have received

the Holy Spirit as well as we? So you see it was to convince them that the gentiles had a right to be in the kingdom of God as well as they; and right away He commanded them to be baptised into the name of the Lord. And that must have been water baptism because He said who can forbid water and because it was a command and they could obey, while they could not obey a promise and the Holy Spirit is always a promise. And Cornelius is the last person that we have any account of being baptised with the Holy Ghost, Holy Spirit, and he was baptised afterwards with water. Paul says in Eph., 4th chap., 5th v.: One Lord, one faith, one baptism. So there is but one baptism now, nor has been since Cornelius was baptised with the Holy Ghost and with water afterwards. So you see it must have been water baptism that was continued. After that Philip and the eunuch came to a certain water and the eunuch said: See here is water, what doth hinder me from being baptised. And Philip said, If thou believeth with all thine heart thou mayst. And the eunuch answered

and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down, both Philip and the eunuch went down into the water; and he baptised him, and when they were come up out of the water the spirit of the Lord caught away Philip. Philip had preached to the eunuch and he must have preached about water baptism or he would not, when he came to the water, have wanted to be baptised in it. But if he had been preaching about Holy Ghost baptism he would have wanted to have been baptised in it or with it. But the eunuch never said a word about Holy Ghost baptism, so you see it was water baptism that was continued. You might ask me, did you not say that no one could baptise with the Holy Ghost, the Comforter, the spirit of truth, but God the Father, and not even the Son? Yes, I said none but the Father and I proved it by Christ's own words, but you may have forgotten so I will give some of the proof again. (John, 14th chap., 26th v.) Christ says, I will pray the Father, and He shall give you another Comforter;

which is the Holy Ghost, Holy Spirit, whom the Father will send in my name. (John, 15th chap., 26th v.) But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me; of Christ, of course. (John, 16th chap., 7th v.), Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you. But if I depart, I will send Him unto you. Now I want you to remember (John, 15th chap., 26th v.) that the Comforter is the Holy Ghost, holy spirit. I want to speak a little more about Christ baptising.

Chapter XIX.

I said that Christ did not and had not the power to baptise with the Holy Ghost, the Comforter, the spirit of truth, and I think I proved it. But you might ask me again how I get along with that idea, when John, the Baptist, as recorded by Matt., 3d chap., 11th v., says, I indeed

baptise you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptise you with the Holy Ghost, and with fire. I want you to take particular notice if he was talking to any particular ones; he was talking to those wicked Pharisees and Sadducees, but I hold he was talking to the multitude, good and bad, promiscuously, and gave them to understand that Christ would have the power to separate the righteous from the wicked, and burn up the wicked and save the righteous in heaven. John was a prophet, and spake as a prophet, and used figurative meaning with literal meaning like the most of the prophets do. So we can catch the idea of the figure by the literal meaning in the 12th v., whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. By the fan he must have meant his power to separate the wicked from the righteous; when he said purge the floor he must have meant cleanse the world of sin and gather the

wheat into the garner, he must have meant gather the righteous into heaven; when he said, he shall baptise you, he must have meant all the people, for John was talking to all the people that were there. And when he makes the application he applies it to all the people in the world and says he shall baptise with the Holy Ghost, Holy Spirit and with fire. Then he tells how and when, and says whose fan is in his hand and he will thoroughly purge his floor, and gather the wheat into the garner; but the chaff he will burn up with unquenchable fire. Now I know when you get John's figurative illustration you cannot fail to see he was speaking of the end of time when the wicked and righteous will be separated and the wicked baptised with fire, and their bodies like chaff burned up, and their souls go into outer darkness where they will be eternally unhappy. That will be the future destiny of the whole human family without they comply with certain conditions and avert it. If they comply with those certain conditions then they will be baptised with the Holy Ghost, Holy Spiri ,

the spirit of life, that life that Christ is to baptise with that Holy Ghost, Holy Spirit baptism that John, the Baptist, said Christ should baptise with; not the baptism of the Holy Spirit that the Father baptised with, the Holy Ghost, Holy Spirit, the Comforter, the spirit of truth, which was to guide the apostles into all truth, teach them all things and bring all things to their remembrance. Whatsoever I have said unto them (John, 14th chap., 26th v). That was to be done by the Father. The reason I have gone to so much trouble and been so particular in explaining scriptures is because I told you that I would tell you how you might avert and escape that future destiny that you were going to to know as well as I do, that there are so many people that do not understand the scriptures well enough to avert and escape that future destiny and that is an awful condition to be in. And now if you have obeyed and been born of water and of the spirit into the kingdom, I want to give you a little scripture information, how you may stay there while living, and after death have an entrance into the everlasting kingdom and

be eternally saved. In the first place, beware lest any man spoil you through philosophy and vain conceit, after the tradition of men, after the rudiments of the world and not after Christ, for in Him dwelleth all the fulness of the God-head bodily, and ye are complete in Him which is the head of all principality and power, Col. 2d chap., 8th v. Col. 2d chap., 20th, 21st and 22d v.; Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not, taste not, handle not, which all are to perish with the using;) after the commandments and doctrines of men? (II Peter, 1st chap., 5th to 12th v.) And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall. For so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. (II. Peter, 3d chap., 18th v.) But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever, Amen. (Matt. 25th chap., 31st, 32d, 33d and 34th v.) When the Son of man shall come in his glory, and all the holy angels with him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye, blessed of my Father, inherit the kingdom prepared for you from the foundation of the

world. (I Cor., 15th chap., 52d to 56th v.) In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory. O, death, where is thy sting? O, grave, where is thy victory? No wonder we can say that then, for Christ then has baptised us with the Holy Spirit of life and given us the whole of that life, that we only had the earnest of while on earth. When we get that life we will live eternally and be eternally happy; for we will have union and communion with the Father and the Son and be eternally happy. No more death, no more grave.

Now I will explain that future destiny to which the whole human family is subject, which is the second death, the second separation of soul and body, the nat-

ural corporeal body be burned up like chaff so as to be no more, and the soul, the incorporeal spirit body cast into outer darkness and be without a corporeal body and be eternally unhappy. This is the future destiny of the whole human family, unless they comply with certain conditions which I will explain in the two following chapters with some other related ideas. I desire that you should read them carefully and study them well, that you may know how you may avert that future destiny mentioned above.

"As the Father hath life in Himself He hath given the Son to have life in Himself. And hath given Him authority to execute judgment, because He is the son of Man, as well as the Son of God; marvel not at this; for the hour is coming in the which all that are in their graves shall hear His voice; and they shall come forth; they that have done good, unto the resurrection of life; they that have done evil unto the resurrection of damnation." (John, 5th chap., 26th to the 29th v.)

So as Christ had life in Himself, divine life—of course He also had vital life; and

as He had authority to execute judgment He had a right to give that divine life to whom He pleased; for He is the author of eternal salvation to them that obey Him. (Heb., 5th chap., 9th v.) He certainly would give this divine life, Holy Spirit, spirit of life, to them that obey Him and to none others.

In Matt., 3d chap., 11-12th v., John says Christ shall baptise with the Holy Spirit and with fire. He will gather His wheat, the righteous, unto the garner, into heaven and there they receive the baptism of the Holy Spirit, the spirit of life. The chaff, the wicked, He will burn up; then they are baptised with fire. Now we must remember that Christ has the authority to execute judgment; all that are in their graves shall hear His voice and shall come forth, they that have done good unto the resurrection of eternal life; and they that have done evil to the resurrection of damnation; (John, 5th chap., 26-29th v.) This corroborates with the idea given in Matt., 25th chap., 31-34th v., and I Cor. XV., 5th chap., 2, 3, 4 and 5th v.

Now remember that all these things are

to take place when Christ is revealed from heaven, with all His mighty angels in flaming fire taking vegeance on them that know not God, and that they obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His powers. (II Thes., 1st chap., 7-8-9th v).

Then we had better learn to know God and obey the gospel of our Lord Jesus Christ, so as to get rid of suffering that awful vengeance, for the way it is described it will be a vengeance with fire, which will be awful, indeed

When the Son of Man shall come in the power of His glory and all the holy angels with Him, then shall He sit upon the throne of His glory and before Him shall be all nations gathered together and He shall separate them one from another, as a shepherd divides His sheep from the goats. He shall set the sheep on His right hand and the goats upon His left. Then the King shall say to them on His right hand: Come ye blessed of my Father, inherit the kingdom prepared from the foundation of the

world." Then shall He say to them on his left hand: "Depart, ye cursed, into everlasting fire prepared for the devil and his angels." The goats are the wicked and they are to be cast into the fire and their corporeal bodies burned up and be no more. The sheep are the righteous and their corporeal body shall put on incorruption; the mortal corporeal body shall put on immortality.

When Adam sinned he lost divine immortal life and his corporeal body became mortal. Christ hath life in Himself and He hath power to give that life and He hath authority to execute judgment. John, the Baptist, says Christ shall baptise with fire and with the Holy Ghost. (Matt., 3d chap , 11th v.) Then he tells when this shall be done. It will be when He separates the wheat from the chaff, the righteous from the wicked, and the wicked baptised with fire, and the righteous with the Holy Spirit, the spirit of life. Then the corporeal body will be immortalized again and will live eternally and be eternally happy. Then from the foregoing statements that the whole human family

will be baptised with the Holy Spirit and with fire, the corporeal body of the wicked with fire and burned up, and the corporeal body of the righteous with the Holy Spirit, the spirit of life, and be immortalized and made so as to live eternally, and be made like Adam was before he sinned, have devine life, divine connection with God, and also vital life so as to give vitality.

Chapter XX.

A Few Thoughts on Baptism.

Baptism is not directly for the remission of sins, but indirectly. Faith is not directly for remission of sins; neither is repentance, nor confession, nor calling on the name of the Lord. Nor are all of them together directly for remission of sins; but indirectly they are. For "without faith it is impossible to please God;" and "except you repent you shall all likewise perish." Paul was told to arise and be baptised and wash away his sins, calling on the name of the Lord; and it is said by Christ, "He that is ashamed to confess Me before men him will I be ashamed to

confess before My Father and the holy angels;" and "With the mouth confession is made unto salvation; and whosoever calls on the name of the Lord shall be saved." "He that believeth and is baptised shall be saved." "Repent and be converted that your sins may be blotted out."

When you were converted you were changed from one state to another, from the state of sin to a state of righteousness; translated from the power of darkness into the kingdom of God's dear Son. Your heart was purified by faith, but your soul by obeying the truth, by obeying the command "Repent and be converted," changed into another family relation, instead of being a child of the devil —converted—or, in other words, adopted into the family of God, a Son of God by adoption, and your sins will all be blotted out, and your soul purified, and you reconciled to God. For in that family, in that one body, both Jew and Gentile are reconciled to God.

To say, "Repent and be converted that your sins may be blotted out," means

more than to say, "Repent and be baptised for the remission of sins." It is the same as to say: "Repent and be paptised into Jesus Christ, or into the name of Jesus Christ for the remission of sins; for there is no other name given under heaven nor among men whereby we must be saved, "for as many of us as were baptised into Christ have put on Christ." In Christ we are new creatures, and if we are in Christ we are in His name. We were all baptised into one body, which is His body, which is the church, and to be in His body is to be in Him, in Christ "in whom we have redemption through His blood even the forgiveness of sins." (Col. 1st chap., 14th v.) "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." (Col. 2d chap., 11th v.) "And you being dead in your sins and the uncircumision of your flesh hath He quickened together with Him, having forgiven you all trespasses." (Col. 2d chap., 13th v.

So we see it is in Christ that we get for-

giveness of sins and not in water, nor in baptism, nor for baptism, but in Christ is where the body of the sins of the flesh is put off. It is in Christ where we are quickened together with Him and all trespasses forgiven us. So we see baptism is not for remission directly nor is there any place in the scriptures where it is said for remission. Peter did not say "Repent and be baptised for remission." If he had that would make baptism directly for remission, but He did not say it. He did say "Repent and be baptised every one of you into Christ," or into the name of Christ; "for remission of sins."

In Christ, or in His name, (just which you please) is the place where we get remission of sins. The scripture says so. It says, "In Him we have redemption through His blood; even the forgiveness of sins. (Col., 1st chap., 14th v.) In Him the body of sins was put off, or in His name we come in contact with the blood of Christ which cleanseth us from all sins. (John, 1st chap., 7th v.) And without shedding of blood there is no remission. (Heb., 9th chap., 22d v.) Christ says,

"This is My blood of the New Testament which is shed for many for the remission of sins." (Matt. 26th chap., 28th v.) Here He tells what is directly for remission of sins. The shedding of His blood was directed for remission of sins.

But you may say that it does not say *into* Christ, nor *into the name* of Christ, but in the name, which would mean by the authority, which would give it a different idea from being *into* Christ, or *into the name* of Christ. I gran it would. But the translators should have translated it *into* Christ, or *into the name* of Christ. For they have translated the same word *eis* into, where it is said "As many of us as were baptised into Christ have put on Christ," and the same word exactly (*eis*) they have translated *into one body*, and should have been so translated in Acts; 2d chap., 38th v., for Peter was speaking of remission and of receiving the Holy Spirit. Speaking of being in Christ, Paul says, "In whom we have redemption through His blood even the forgiveness of sins." (Col., 1st chap , 14th v.) So you can not help but see

that it is in Christ that we come in contact with the blood of Christ which was shed for remission of sins, and there is where we get remission of sins and no where else. For in Christ the body of the sins of the flesh was put off, (Col., 2d chap., 11th v.) and also that it is in Christ that we receive and are sealed with the Holy Spirit of promise. (Eph., 1st chap., 13th v.) So you see from all the connection that it should have been translated *into* Christ, or *into the name* of Christ, which amount to the same thing. "For there is none other name given under heaven among men whereby we must be saved." (Acts. 4th chap., 12th v.) In Christ's name and in none other we have redemption, so in Christ we are saved. So it amounts to the same thing. King James' translation says: "In the name of Jesus Christ." That would be the same as to say by the authority of Christ, but the apostle says: "As many of us as were baptised into Christ, have put on Christ." Then in another place the apostle says: "We are all baptised into one body," which is the same thing as being

baptised into Christ. So it must be by baptism we get into Christ. Matt., 28th chap., 18th v.: "And Jesus came and spake unto them saying: All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit." Then it is by the authority of the three that we are baptised. But it is said by some it should be translated into the three names, and is translated that way by some, but I do not know why. For there is no place in scripture that we are called by the name of the Father nor by the name of the Spirit, but we are called by the name of Christ, (Christian.) So we have been baptised into that name—baptised into Christ, into His body, which is the church, where we get the benefit of His sufferings and shed blood and all He did for our salvation, and is where we get into the new covenant, and are Sarah's children and Abraham's seed and heirs according to promise.

Paul says in Rom., 6th chap., 17th v.: "Ye were the servants of sin but ye have

obeyed from the heart that form of doctrine which was delivered you, being then made free from sin ye became the servants of righteousness." In I Cor , 15th chap., 3d v., he tells what he had delivered, and it was the death and burial and resurrection of Christ, and says when they obeyed that from the heart they were then made free from sin. They obeyed the form of the death by dying to sin, the form of the burial by being buried with Christ by baptism, and the form of being raised by being raised to walk in newness of life. We get that new life in Christ who is our life. There is where we are made free from sin. We are buried by baptism, wherein we are raised, so without being baptised, or in other words, put under water, we could not be raised out of it. So when it is said you must be born of water or you cannot enter the kingdom of God, we must be immersed in water or we could not be conceived in water so as to be born of water into the kingdom of God, or into the body of Christ, or into the church of Christ, or into Christ, or into the name of Christ, or into the new covenant,

or into a new life—all amounting to the same thing. The same process it takes to get into one it takes to get into any one, or into all; for they all mean the same thing exactly, only being called by different names under different circumstances. Born of water into the kingdom, raised out of the water into the kindom, born of water into the body, raised out of the water into the body; born of water into the church, raised out of the water into the church, born of water into the new life, raised out of the water into a new life to walk in newness of life; all of which are equivalent expressions. When speaking of the resurrection of the dead the apostle makes use of these words: "Born from the dead" or "raised from the dead." Born from the grave or raised from the grave." I quote this to show that in scripture raised and born have frequently the same meaning. They could not have been born or raised from the dead without they had been dead. They could not have been raised or born from the grave unless they had been buried in the grave. "Except you are born of water and of the

spirit you could not enter the kingdom of God." You could not have been born without you had been immersed or buried in water. If you are in Christ you are a new creature, you have been born again, born of water, immersed into Christ. Here a part of the process is named for the whole. The whole process would be buried, immersed into water, and raised into Christ, or born into Christ, conceived in water, born of water into the kingdom of God's dear Son is the last part of the process of induction, or initiation into the kingdom. The first part of the process of induction or initiation, which is in order that the last part may be accomplished, is to be baptised, immersed into water, buried in water, so as to be conceived in water; otherwise we could not be born of water or raised out of water. "Buried with Christ by baptism," "immersed into water wherein you are risen with Him out of water into a new life to walk in newness of life,' baptised, immersed into Christ, or into the name of Christ, or into one body is undoubtedly the first part of the process named used for the whole. Where it

is said be born of water and of the spirit or they cannot enter the kingdom of God, the last part of the process in use for the whole.

"And Jesus came and spake unto them saying: All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit," not by the son alone. It was to be done by the authority of the Father, Son and Holy Spirit, and not by the authority of Christ alone. Some say it should have been translated *into* the name of the Father, Son and Holy Spirit. But Wadington, a very reliable old church historian, says they anciently baptised in the name of the three personages in the God-head. There can be no doubt but that this is correct, for it agress and harmonizes with all the teaching of the scriptures in every respect.

I should not have written so particularly nor particularized so closely, nor reiterated so often had it not been that the religious world seemed so blinded and so divided on the subject of baptism, its design, and its

relation to salvation. Some say it—baptism—is to show that our sins have been pardoned, or because our sins were pardoned. Others say it is for or in order to remission. So it is, in one sense, in order to remission, but it is no more so than faith, or repentance, or confession, or calling on the name of the Lord, for they are all for, or in order to remission of sins. There is no place in the scripture where it is said that baptism is *for* remission. Brother Franklin used to quote it that way sometimes, but after an interview I had with him he was always careful to say baptism is *for or in order to* remission, which gives it a different meaning. There are some of our brethren, I am aware, who think they were baptised for the remission of their sins; and they require their additions from the Baptists to be reimmersed because they did not understand that it was for the remission of sins. They are doing very wrong, for the apostles never requested anybody to know or believe that they were immersed or to be immersed for the remission of sins. God does require faith before immersion, but not the faith

that baptism is for remission of sins, but that faith that Jesus Christ is the Son of God. Let us see if I am correct. "And as they went on their way they came unto a certain water; and the eunuch said: See, here is water; what doth hinder me to be baptised? And Philip said: If thou believest with all thine heart, thou mayest. And he answered and said: I believe that Jesus Christ is the Son of God." (Acts, 8th chap., 36th v.) And on that belief Philip immersed him, the eunuch. He was not required to believe that baptism was for the remission of sins. Neither is it directly for remission, but Christ's blood is. Christ says: "For this is my blood of the New Testament, which is shed for many for the remission of sins." (Matt., 26th chap., 28th v.) We see, then, that Christ's blood is for the remission of sins directly. "The blood of Jesus Christ, his God-son, cleanseth us from all sin. (I John, 1st chap., 7th v.) "And without shedding of blood is no remission." (Heb., 9th chap., 22d v.) "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col., 1st

chap., 13th v.) "In whom we have redemption through his blood even the forgiveness of sins." (Col., 1st chap., 14th v.)

Speaking of Christ, Paul says: "In whom the body of sins was put off," buried with Him in baptism, wherein also ye are risen with Him." (Col., 2d chap , 12th v.) Here the burying and the raising are spoken of together. "Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life. (Rom., 6th chap., 4th v.) Paul tells, in the Corinthian letter, 15th chap., 3d, 4th and 8th v., what he had delivered, and he says it was the death and burial and resurrection of Christ, and says in Rom., 6th chap., 17th and 18th v., when you obeyed the form of that you were then made free from sin. To obey the form of the death they die to sin; to obey the form of the burial they are immersed or buried in water; and to obey the form of the resurrection they must be raised out of water into a newness of life. I want, if possible, to get this idea clear in

your minds. Where the apostle says, "As many of us as were baptised into Christ have put on Christ." He names the last part of the process for the whole process of induction. And when Christ said to Nicodemus: "You mast be born of water and of the spirit or you cannot enter the kingdom of God." He named the last part of the process of induction for the whole.

Without the first part of the process of induction, being immersed, buried, conceived in water, the last part of being born of water could not have taken place.

Expediences may be made use of when they do not interfere in the least with the scriptures, or any of God's arrangements; when they can be made use of to an advantage to all concerned and no disadvantage to any one. When people want to come out from among the sects and to be only in the one body of Christ, and not in other bodies which are not Christ's, for God has a people in his body who are also in Babel or Babylon, the great mother of harlots, or other bodies not His. "And I heard another voice from heaven, saying,

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev., 18th chap., 4th v.) We see from this that God has a people somewhere that they do not belong and they are commanded to come out of there. Now when persons come out of these bodies and claim to have been immersed, we may for their benefit and for our satisfaction be justified in using an expedient. That is to ask them if they really believed before they were immersed that Jesus was the Christ, the Son of the living God. Should they say that they did not know that they did so believe, then they should be told that their immersion would avail them nothing, for faith must precede baptism. Should they say they did believe on Christ, then we should ask them, "When you were immersed did you do it from the heart to obey Him?" And should they answer no, then tell them it is not valid baptism, but should they answer in the affirmative, then we should receive them into our fellowship. "For Christ is the author of eternal salvation to all them who obey Him." (Heb., 5th chap., 9th

v.) "And when you obeyed from the heart that form of doctrine delivered you, you were then made free from sin." (Rom., 5th chap, 17th and 18th v.)

This I claim to be right.

Yours truly,

JACOB CASSEL.

CHAPTER XXI.

THE WORK OF THE HOLY SPIRIT.

The way our great scribes differ in reference to the work of the Holy Spirit and the purpose for which it was given is somewhat amusing as well as very confusing.

The Holy Spirit was given by the Father and by the Son for different purposes. It was given by the Father to the prophets and holy men of old to teach mankind the origin and purpose of the human family; to teach them that they should worship God and should serve and enjoy Him; to tell them of the awful condition into which by disobedience they have fallen; to teach them how that by faith in God and obedience to Him they might get out of this

terrible condition; and to teach the goodness and the severity of God, their Maker, goodness to them that do good, severity to them that do evil.

The Father gave it to John, filled him with the Holy Spirit from his mother's womb, for the purpose, the scriptures say, to make the crooked way straight and the rough way smooth, to guide our feet in the way of peace, and to make a people ready prepared for the Lord. He baptised unto repentance, telling them to repent and believe on *Him* who should come after Him, that is on the Lord Jesus. Such as repented and believed on Christ when He came were the ready prepared material for Christ to use in the building of His church, or kingdom, or body, or house—all meaning the same or about the same; especially, body, church and kingdom. When Christ was come He taught personally, and when He was asked by the Pharisees when the kingdom of God should come, He told them the kingdom of God cometh not by observation. (Luke, 17th chap., 20th v.) But it is in you, or among you. The disciples

of Christ who were of them and among them were the material out of which the kingdom was to be built, so in that sense the kingdom was among them.

The people that John had made ready for Christ were taught by Christ personally and guided by Him, and He was their Comforter. They were the living stones He was going to build together for a habitation of God through the spirit. That building is called the church of Christ, which is the body or house wherein God by His Spirit is to dwell.

Jesus says: "These things have I spoken to you in proverbs, but the time cometh when I shall no more speak to you in proverbs, but I shall show you plainly of the Father." (John, 16th 25th v.) I came forth from the Father and I came into the world, and I leave the world and go to my Father. (John, 16th chap., 28th v.) His disciples said unto him: Lo, now speakest Thou plainly, and speakest no proverb. Now we are sure that Thou knowest all things and needest not that any man should ask Thee; by this we believe Thou camest forth from God. Jesus answered

them: Do you now believe. (John, 16th chap., 29th and 31st v.) He had taught them plainly so that they now believed that He came from God

Jesus asked His disciples, who do men say that I the Son of man am? And they said some say Thou art John the Baptist, some Elias, and others Jeremiah, or one of the prophets. He saith unto them: "But whom say ye that I am?" And Simon Peter answered and said: "Thou art the Christ, the Son of the living God." Then Christ pronounces a blessing on him and says flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say unto thee, thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it. He had not yet built it. When did he build it? He did not leave it to be built by the disciples, for He says I will build My church. Many of the people were ready prepared for the Lord's use whom John had baptised unto repentance, had believed on the Lord when He came and they followed Him and were further prepared by being taught first in parables and

proverbs, and afterwards He taught them more plainly, so that they really and verily believed that He was from God. And Christ said, do you now believe? He said this to prove them before they should be scattered, for they were soon to be scattered. If they believed He wanted them for living stones to put into His building which was the church; for they were to be builded together for a habitation of God through the spirit. Jesus says: (John, 14th chap., 23d v.) "If a man love Me he will keep My words, and My Father will love Him, and We will come unto Him and make our abode with Him." So the Father and the Son are to dwell with christians through or by their spirit.

They were builded together for a habitation of God through the Spirit; and they received the Spirit on the evening of the same day on which Jesus rose from the dead. He breathed on them and said unto them: "Receive ye the Holy Spirit." (John, 20th chap., 22d v.) They must at that time have been builded together.

A short time before the disciples were builded together into one body, which is

the church, in answer to the question of Christ, who do ye say that I am? they confessed through Peter, who seemed to be their mouthpiece, that Jesus was the Christ, the Son of the living God. Now they were ready to be placed in the building, His body, which is the church. (See Col. 1st chap., 18th v. and Eph. 1st chap., 22d v.) And so, now we before we can be builded into this habitation of the Lord must believe and make the same confession that the disciples did through Peter that Jesus is the Christ, the Son of God. Then we are ready to be placed into that body where we receive the Holy Spirit, for it dwells there and has ever since Christ built His church and breathed on them and told them to receive the Holy Spirit, the divine spirit, the spirit of life, the divine connection with God, the Father, and then that was the spirit and life that Adam lost when he partook of the forbidden fruit. It is that spirit and life of which Christ spoke when He told them they must eat and drink of it or they had no life in them at all. He brought up His flesh and blood as an allegory of spirit and

life, as Sarah and Hagar were an allegory to the two covenants. He had no illusion to the bread and wine when He said take, eat, this is my body that was broken for you and drink, this is my blood that was shed for the remission of sins. The bread and wine were to represent His broken body and shed blood in a figure, to figurate, or show for His death till He comes again. It was His literal body and literal blood that He refered to. The bread and wine would not give life; they had that life, or should have had it, before they partook of the literal bread and wine.

He says the *words* I speak unto you they are spirit and they are life, which is the same as to say that which I have been talking to you about is spirit and life which you have to eat and drink. A great many think that He was defining His word, but He was not talking about His word; He was talking about His flesh and blood. He was simply making use of His flesh and blood as an allegory which He explains by saying the spirit quickeneth but the flesh profiteth nothing. The words I spoke unto you they are spirit and life, or in

other words, what I have been talking to you about is spirit and life which you have to eat and drink.

Many of our preachers change the quotation and quote it: My word is spirit and My word is life, which makes Christ say what He did not say nor did not mean. The spoken or written word has no life nor spirit in it. Do not get scared at this last statement; I used to hold it as strongly as you or any one else does. The word has power in it; but many things have power in them which have no spirit or life. Wind, water, electricity, steam, sound, magnetism, etc., are examples of things possessing power but no life or spirit. The word continues to exist, and in this sense it lives—and in this sense only. The gospel is the power of God unto salvation to every one that believes, but there is no life nor spirit in it. The word is the sword of the spirit, but not spirit itself, John says: Many other things truly did Jesus that are not written in this book but these are written that you might believe that Jesus is the Christ, the Son of the living God, and believing that you might have

life through His name. If they received and believed the written word it did not give them life; it only made them so they might have life. Then there was no life in the word itself.

When Peter preached on the day of Pentecost to them, he must have preached the word, and they received and believed it, for it pricked them in their hearts, and they said unto Peter and the rest of the apostles: Men and brethren, what shall we do? Then Peter said unto them: Repent and be baptised every one of you into the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit.

They had received the word but they had not yet received the spirit, or Peter would not have told them that they should receive it. There are many other scriptures that might be cited but this is sufficient to prove that the word itself is not spirit nor life. I repeat that where Christ said in Jno., 6th chap., 63d v.: "The words I speak unto you they are spirit and they are life," does not mean that His *words* are spirit and life, but the subject about

which He is talking is spirit and life. He is not defining His word but the subject about which He had been speaking. If you will study the 6th chapter of John carefully you will find that I am correct.

I will give one or two more quotations to show that the word is not the spirit nor the spirit the word: "Of His own will begat He us with the word of truth." They had received and believed the word of truth else they would not have been begotten. They had received the word but had not received the spirit. They were ready to become sons by adoption. And "now because you are sons God sends the spirit of His Son into your hearts crying abba, Father." Then He did not send the spirit to make them sons but be-they were sons. They were not sons till they had been adopted.

"Without faith it is impossible to please God." Well we could not be adopted into the family of God if we did not please Him. Now faith comes by the word of God or by hearing the word of God. Christ says that he that hath heard and hath learned of the Father cometh to Me. They

had to receive the word before they could learn it, or learn of the Father. But when they learned they came to Christ and were adopted into the family of God, and were sons by adoption, and now because they are sons God sends the spirit of His Son into their hearts.

Christ came to His own, and His own received Him not, but as many as received Him to them gave He power to become the sons of God, even as many as believed on His name. They must have received and believed His word, or they would not have believed on Him. They had not yet received the spirit but had power to become sons but it did not make them sons. They had received the word but had not received the spirit because they were not yet sons. This is surely sufficient to show that the word is not the spirit.

"Peace I leave with you, my peace I give unto you." (Jno., 14th chap., 27th v.) Here He is speaking of what should occur when He should go away, and what He was going to leave with them at the time of His departure. What that peace

was that He was going to leave with them I must confess I do not know unless it was the Holy Spirit, which would give peace of mind.

The same day in the evening, the first day of the week, when the doors were shut where the disciples were assembled then came Jesus and stood in the midst and said unto them, "Peace be unto you," and when He had convinced them by showing His wounds that it was He, Himself, they were glad when they saw that it was indeed the Lord. Then said Jesus to them again: "Peace be unto you, as My Father sent Me even so I send you." And when He had said this He breathed on them and said: "Receive ye the Holy Spirit." (John, 20th chap., 17th to the 22d v.)

Now on this occasion there were gathered together the eleven and them that were with them. (See Luke, 24th chap., 33d v.) Here then were a large number of His disciples, possibly all save Thomas, in a body together. They were the living stones builded together for a habitation of God through the Spirit, and now

Christ breathes on them and tells them to receive the Holy Spirit. Thus this body of disciples becomes the dwelling place of the Father and the Son by their spirit; and Christ becomes the head of the body which is the church, and says all power is given unto Me in heaven and in earth, go ye therefore and teach all nations, baptising them in the name of the Father, and the Son, and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the world. (Matt. 28th chap., 18th to the 20th v.) And He said to them: "Behold I send the promise of My Father upon you, but tarry ye in the city of Jerusalem until ye are endued with power from on high." (Luke, 24th chap., 49th v.)

This was all said before He left them. Then before He left them the church was built and the commission was given it, and the Holy Spirit was breathed into it, and it had become a living body.

That body was constituted of women as well as of men. Luke in the first chapter of Acts says that when they were returned

from seeing Christ ascend, they went up into an upper room, where the apostles all dwelt, and these all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus and with His brethren.

And in the fifteenth verse of the same chapter he says that all the names together were about a hundred and twenty. Thus we learn that there were women in that body, which was the church. This is strong enough, but I want to make it a little stronger. When the day of pentecost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind and filled the whole house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, the spirit of truth, and began to speak with other tongues. The people supposed they were drunken, but Peter said "they were not drunken as you suppose, seeing it is but the third hour of the day; but this is what was spoken of by Joel, the prophet: That

God says in the last days I will pour out my spirit on all flesh, and your sons and your daughters shall prophesy. And on My servants and on My hand-maids I will pour out in those days of My spirit and they shall prophesy. Then there were daughters and hand-maids with them, the body, the church, where the spirit of life dwells which is to quicken our mortal bodies, to make us live again.

The three thousand, on the day of pentecost, were added to the one hundred and twenty; were baptised into that one body (made up of the original one hundred and twenty), where both Jew and Gentile are reconciled to God. They were baptised into Christ; for as many of you as were baptised into Christ have put on Christ, in whom we are sealed with the Holy Spirit of promise until the day of redemption.

Just here, before going further, I want to give a general rule by which you can generally tell which spirit Christ or the apostles were alluding to; notice particularly whether it is called the spirit of truth or the spirit of life. If it is not stated in

so many words which it is, then we must determine by what it does. It is the spirit of truth when it teaches, instructs, testifies, or witnesses. It is sometimes called the comforter or the spirit itself, which is the personal spirit. The spirit of life is the indwelling spirit with which Christians are sealed, the same spirit that was imparted to the disciples when Jesus breathed on them and told them to receive the Holy Spirit. It is the quickening spirit. It is to quicken or mortal bodies.

Christ when praying to His Father for His disciples says: Sanctify them through Thy truth, Thy word is truth. Here Christ defines His *word* to be *truth*, but does not say it is spirit. The word of the Father, and the word of the Son, and the word of the Holy Spirit is each called the word of truth and is the truth of the spirit.

Jesus said: "For I speak not of Myself, but the Father who sent Me, He gave Me commandment what I should say, and what I should speak. Whatsoever I speak therefore even as the Father says unto Me so I speak. (Jno., 12th chap., 49th and

and 50th v.) And He says (Jno., 14th chap., 12th v.): Verily, verily I say unto you he that believeth on Me, the works that I do he shall do also; and greater works than these shall he do; because I go to My Father. What were these greater words? Christ opened the eyes of the blind, healed the sick, raised the dead, cast out devils, fed the multitude—three thousand at one time and five thousand at another—with a few loaves and a few fishes. What could be greater works than these? Well, the disciples spake with tongues, seventeen different tongues; and Christ spake with but one so far as we know. Repentance and remission of sins were preached in His name among all nations beginning at Jerusalem. Christ was sent only to the Jews and preached to them only; and He could not preach final remission of sins because it could not be preached till after His death. Christ gave commission to His disciples to teach all nations and to baptise them in the name of the Father, Son and Holy Spirit, which they did, and He Himself never did. He gave them this commission the first night

after He arose from the dead, before His ascension, but told them to tarry at Jerusalem until they should be endued with power from on high. When they received this power from on high so they could speak with tongues, then they began and preached repentance and remission of sins in His name to all nations, to the whole human family—to the Jews first and afterwards to the Gentiles. These then are the greater works.

If you love Me, keep My commandments, and I will pray the Father and He shall send you another comforter, that He may abide with you forever, even the spirit of truth. (Jno., 14th chap., 15th to 17th v) Christ had been their Comforter and had the word of truth. He received it from His Father. But He is now going away to His Father who will send them the spirit of truth, which is the Comforter.

The Holy Spirit was to be their Comforter in the same sense that Christ had been their Comforter, because He had the word of truth. He spake as the Father gave it to Him. "As the words you hear are not Mine, but the Father's which sent

Me, these things have I spoken unto you, being yet present with you." (Jno , 14th chap., 24th and 25th v.) Christ had been their teacher. But the Comforter, which is the Holy Spirit, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance whotsoever I have said unto you. (Jno., 14th chap., 26th v.) But when the Comforter is come whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, He shall testify of Me, and ye shall bear witness because you have been with Me from the beginning. (Jno., 15th chap., 26th and 27th v.) The Comforter was to bear witness with them that had been with Him from the beginning. Because Christ had been talking to His disciples about going away from them they were sorrowful, and He said: Because I said these things unto you, sorrow has filled your hearts, but nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you; and when He is

come He will reprove the world of sin, and of righteousness, and of judgment. (Jno., 16th chap., 5th to 8th v.) Howbeit when He the spirit of truth is come, He will guide you into all truth, for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak, and He will show you things to come. (Jno., 16th chap., 13th v.) Then we see that the Holy Spirit was to take the place of Christ in person. It was to guide them into all truth, to instruct, to testify, to teach, to bring all things to their remembrance, whatsoever Christ had told them, and to show them the things to come. It was to speak or teach, as did Christ only as directed by the Father. But instead of speaking in person as did Christ, the Holy Spirit, not being flesh and blood, spake through the apostles and disciples and put it into their minds and hearts. God says (Heb., 8th chap., 10th v.): I will put My laws into their minds and write them in their hearts. This was done by the Holy Spirit, which was called the Comforter, the spirit of truth.

Christ had been their Comforter, for He

was their teacher, their instructor, their guide, but because He was going away He would send them another Comforter; and when He gave them the commission He told them to wait till they should be endured with power from on high. They tarried at Jerusalem and the Comforter came, when they were all with one accord in one place, and He gave them power to speak with tongues and to work miracles. He brought all things to their remembrance and told them what to say and what to teach. He put His law into their minds and wrote it in their hearts. He was their Comforter.

The apostles taught as they were inspired by the Holy Spirit. They taught the plan of salvation, how men might be saved from their sins by obedience to Christ. Now in their day they preached and taught in person as directed by the Holy Spirit. In our day we have the *written word* to comfort us, and to teach us how to be saved. It is the perfect law which teaches we must come to Christ and how we must come, and how to get into Christ. It tells us as many of us as were

baptised into Christ have put on Christ, that we are all baptised into one body, that both Jew and Gentile are reconciled in that one body to God, thnt we get remission of sins in Christ, in whom we have redemption through his blood even the remission of sins, that it is the blood of Christ that cleanses us from all sin. It tells us we must be baptised unto Christ or into the name of Christ for the remission of sins and that we shall receive the gift of the Holy Spirit. It tells us when we were made free from sin, that it was when we obeyed from the heart that form of doctrine which had been delivered. It says that the doctrine that had been delivered was the death and burial and resurrection of Christ. It tells us if we sin we have an advocate with the Father, Jesus Christ, the righteous; and says if we confess our sins He is faithful and just to forgive and to cleanse us from all unrighteousness. It tells us that Jesus is the high priest over the house of God, whose house we are, that He is making intercession for us. Then we may say with certainty that the *written word* is our comforter now and

will be as long as we live. Well, I am now through with the work of the Holy Spirit, that was called the spirit of truth, the spirit itself, the personal spirit, which was the testifier and which was the comforter, and am ready for the spirit which was called the spirit of life; spirit and life, spirit of God, spirit of peace, spirit adoption, or spirit of Christ, and sometimes the Holy Spirit.

There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit, for the law of the spirit of life in Christ Jesus has made me free from the law of sin and death. (Rom., 8th chap., 1st v.) Who walk not after the flesh but after the spirit, for they that are after the spirit do mind the things of the flesh and they that are after the spirit, the things of the spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. (Rom., 8th chap., 2d to 6th v. Then the *spirit* and *life* gives peace of mind, but this spirit is not called the comforter. "But you are not in the flesh, but in the spirit, if so be that the spirit of God dwells in

you." (9th v.) Here it is called the spirit of God. "Now, if any man hath not the Spirit of Christ he is none of His." Here it is called the Spirit of Christ. "And if Christ be in you the body is dead because of sin; but the spirit is life because of righteousness." Here the spirit is said to be life. But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal body by His spirit that dweleth in you." "For if you live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body ye shall live." "For as many as are led by the spirit of God, they are the *children*, sons of God." "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry abba, Father." Note that here it is called the spirit of adoption: "For as the Father hath life in Himself so hath He given the Son to have life in Himself." (Jno., 5th chap., 26th v.) In this connection I want to impress this thought that life and spirit are both substances and have their distinct

names, yet they are so blended together and so intimately related that it is difficult to speak of one without including the other also; unless it is when we speak of life in the vegetable kingdom or the very lowest grades of the animal kingdom, where there is life alone without spirit; but this is vital life without motion power. Now as the Father has life in Himself, so has He spirit in Himself—but here He is speaking of divine life and divine spirit—since they are so completely related to each other that He could hardly have the one without the other also. And as the Father has given the Son to have life in Himself, He has likewise given Him to have spirit also in Himself. In fact it is said they both have the life of the spirit, or the spirit of life. It appears then that they both have their individual spirit and life, divine life, divine spirit, both the Father and the Son, but it is certain they both have vital life and the spirit that gives the power of motion, which spirit is not the personal spirit, called the spirit itself, the spirit of truth, the comforter. Keep this distinction clearly before you

and you will always be right. I desire to make this a little plainer and a little stronger—though it seems to be very plain and strong enough—lest you should try to break over it. I will make it stronger. "If you love Me, keep My commandments, and I will pray the Father and He shall give you another, that He may abide with you forever, even the spirit of truth." (Jno., 14th chap., 15th to 17th v.) Christ had been their Comforter; but He was going away; and the Father should send another Comforter, which is the Holy Spirit, whom the Father will send in My name. He shall teach you all things. (Jno., 14th chap., 26th v.) He then was to be their teacher. Peace I leave with you, My peace I give unto you. (Jno., 14th chap., 27th v.) What this peace is as I said before I do not know, unless it was His spirit. He did leave His spirit with them and He did give it to them. "Nevertheless, I tell you the truth, if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you. (Jno., 16th chap., 7th v) Notice particularly where the Comforter is to come

from. Christ says (Jno., 15th chap., 26th v.): "But when the Comforter is come whom I shall send unto you from the Father, even the spirit of truth, which proceedeth from the Father." The spirit of truth was to testify of Christ and the disciples were to bear witness of Him. But this was all to take place after Christ went to His Father; yet while He was still with them, He said: (John, 20th chap., 21st and 22d v.) "As My Father has sent Me even so I send you." And when He had said this He breathed on them and told them to receive the Holy Spirit. They did at that time receive it, and it was that spirit and life that He had told them they must eat and drink or they had no life in them at all. It was the spirit and life which Adam lost and by which they were sealed that they received when Christ breathed on them. The disciples ever since that event have been a living body for the indwelling of the Holy Spirit, or a habitation of God through the spirit. They received what Alex. Campbell called divine life, divine spirit, divine connection with the Father and the Son by their spirits dwelling in

that body. In that one body, the church both Jew and Gentile are reconciled to God; in that one body we are sons by adoption, and because we are sons God sends forth the spirit of His Son into our hearts.

And this spirit is not the written word either or it could not cry Father, Father. "Ye are not in the flesh but in the spirit." (Rom. 8th chap., 9th v.) It would not do very well to say, but ye are not in the flesh but in the word. We could not dwell in the word. "If so be the spirit of God dwell in you;" the word might dwell in us, though we could not dwell in it. "If any man have not the spirit of Christ, he is none of His; and if Christ be in you the body is dead because of sin, but the spirit is life because of righteousness." Notice that here spirit is called life. But if the spirit of Him that raised Jesus from the dead dwell in you, He that raised Christ shall also quicken your mortal bodies by His spirit that dwells in you. This indwelling spirit is called the spirit of Christ or spirit of God; and it may also be called the life of Christ or life of God; but not the vital life of either nor the spirit that

has the power of motion of either, nor the spirit itself. It is the quickening principle, the spirit of life that raised Christ from the dead and that shall quicken our mortal bodies and raise us from the dead, the spirit of life, the spirit of peace. It is that which dwells in us if we are christians and live in the spirit. But it does not *instruct* us, *teach* us nor *guide* us. It is the Holy Spirit, the personal spirit, the spirit of truth the Comforter, that does these things, and is one of the personages of the God-head and it done it through the apostles, but since the death of the apostles it does all these things through the written word and no other way.

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